

N. 6. 74

G O D
A
G O O D M A S T E R,
A N D
P R O T E C T O R. O

Opened in severall Sermons
on *Esaiah* 8. 13. 14.

By I O H N G O O D W I N Pastor
of S. Stephens Coleman-street.

*Non sine premio diligitur Deus, quamvis
sine intuitu prævii sit diligendus. Bern.
Malo obedire, quàm miracula facere, eti-
amsi possem. Luther.*

*Magnus hic animus est, qui se Deo tra-
didit. Seneca.*

And know yee, that whatsoever good thing any
man doth, the same shall he receive of the
Lord, whether he be bond or free. *Eph. 6. 8.*

L O N D O N,

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sold by W. Harris at his shop, at the sign
of the white Hind in Coleman-street. 1641.

117.0.14

V
A

W
Y
S

i
n
D



TO THE
WORSHIPFUL,
AND WORTHY
Gentlewoman Mrs
Elizabeth Hampden
of Westminster.

worthy Gentlewoman, .

I Know not
how well or
wisely I shal
mannage my
intention in addres-
sing my selfe in this
Dedication unto you:
* 4 but

The Epistle

but confident I am, that if a wise man had it in hand, you should be no loser by it. I know you wish your selfe at a greater distance (in affection) from the world, and closer, and more intimate in your dependance on God, and deeper ingaged for Heaven : wherein if this small piece doth you no service, the Author miscarrieth in the best of his designe. Neither would
the

Dedicatory.

the perusall of it (I
conceive) without
the proprietie accru-
ing to you by the De-
dication , have had
the same advantage
(altogether) of gai-
ning upon you that
way, and winding in-
to your spirit. The
sight of your Name
before it , cannot
(lightly) but raise
some thought or ap-
prehension within
you, that as God in-
tended you externall
comfort in speciall

The Epistle

manner, by that part of the world, that outward estate, which you call yours: so he hath purposed spirituall support, and consolation to you in some more peculiar, and remarkable manner, by those meditations, which you may call yours, by a right of propriety, distinct from all other mens. As it is no part of my meaning to flatter you (a sinne, as unfavoury to my spirit,

Dedicatory.

rit, as unsutable to my
calling) so neither
would I willingly
undervalue, or dis-
courage you in any
endowment, where
with God hath ho-
noured you : yet this
I thinke I may be
bold to say (though I
stand in much awe of
a sharp & piercing eie
which I have more
than once observed in
your understanding)
that you little thinke
or conceive , what
such a touch in your
spirit,

The Epistle

spirit, or apprehension (as was mentioned) may advantage you, in reading or searching either this, or any other piece of spirituall learning: I cannot thinke, but that *Paul's* mentioning the Names of the particular Churches and persons, in the inscription of his Epistles, to whom they were sent, was some helpe and advantage unto them respectively, to reape

t. e.

Dedicatory.

the spirituall things
sowne therein unto
them, more plenti-
fully. Neither doe I
conceive that any of
the se Churches, re-
ceived proportiona-
bly, the like benefit
by any other of the
Epistles of the same
Author, as they did
by that which was
particularly directed
unto them: nor yet,
that any Church
since, ever gain'd
that measure of edifi-
cation from any one

The Epistle

of those Epistles, which the Churches themselves, to whom they were written, gained severally. Neither can I judge the adequate reason hereof, to lye in this, because they were compiled and framed by the Holy Ghost, with speciall relation and accommodation, to the then present occasions of those Churches: but this (I conceive) did also contribute much hereunto

Dedictory.

to, that they had lively apprehensions of Gods intending grace and mercy to them peculiarly by those very writings, which had their Names in their front or inscription: the consideration whereof did either occasion, & raise, or (at least) quickned and confirmed those apprehensions. Whē a man is touch'd with any secret impressions, or is able to lay hold on such a hope

The Epistle

hope (whether there
be any sufficient
ground for it, or no)
that God hath a pur-
pose indeed, to come
home unto us, and to
doe us some speciall
good by such or such
a meanes, as by such
a minister, such a
mans writings, such a
booke, or the like, the
heart upon such a
touch opens more
sweetly and freely, and
lies large before such
a means tendered un-
to it, observes and
watches.

Dedictory.

watches things more
narrowly , weighs
and ponders things
more heedfully, and
is content and wil-
ling to straine it self
more than ordinary,
to conceive & reach
the full importance
& tendencie of every
thing it meets with :
whereas on the con-
trary, when the soule
is not relieved, and
strengthened by some
such hope or appre-
hension as this, the
heart is nothing en-
larged

The Epistle

larged to the extent
and capacitie of it, but
lye's scant before the
meanes , and like a
sayle that is not skil-
fully weathered, loo-
seth the best part of
the benefit and ad-
vantage of the gale
that bloweth.

I am tender of be-
ing troublesome un-
to you : neither shall
any man, to salve the
seasons of all your oc-
casions and affaires,
be more willing to
keepe silence, than I,
though

Dedictory.

though otherwise, I
trust I shall alwayes
be found ready to
make no spare of my
selfe, when the affairs
of your soule shall re-
quire it. I acknow-
ledge my selfe a grand
debtor unto you, for
those respects, and
many expressions of
love, which very faint
and slender provoca-
tions or ingagements
on my part have
drawne from you. *Sed*
faciles motus mens gene-
rosa capit (as hee said)
that

The Epistle

that is,

*The mind that is true noble bred,
With easie motives will be led.*

I have nothing
wherewith to recom-
pence your kindnes,
but my prayers, and
the travaile of my
soule, for yours. A
Ministers thankfulness
to his friend, is
to shew them the
way to Heaven, and
to enable them (if hee
can) to walke from
strength to strength,
that they faint not,
till they come there.
the

Dedictory.

The God, whom
(I doubt not) you
serve in your spirit,
make you strong and
whole in your depen-
dence upon him
through Iesus Christ,
and fill you with the
blessed hope of life
and immortality, and
draw out all this a-
gaine from you, in
fruits of righteous-
nesse, and true holi-
nesse, abundantly,
that it may returne
backe againe upon
you, multiplied, and
increased

The Epist. Dedicat.

increased, yet an hundred fold, that so you may find Heaven out of it's place, and taste two worlds at once, that which is present, with that which is to come. This is nothing more than the prayer of

Your Worships
to be commanded in all Christian service

*From my study in Coleman-street,
Othob. 14.
1640.*

John Goodwin.



To the
READER.

S O it is (good
Reader) I am
fallen into thy
hands the second time,
how I shall be used, I
know not, but if thou
hadst rather take ex-
ample, than offence, I
have no cause but to
hope well, For (doubt-
lesse)

To the Reader.

lesse) my heart is perfect with thee, in giving thee part and fellowship with my selfe in these meditations (if thou pleasest) and weakenesse it must be not want of good will, if they leave thee not better than they finde thee : If thou likest not to be bound to the occupation and trade of Angels, which is the service of God, I am like to be troublesome unto thee, and looke for no other, but in that respect

To the Reader.

spect to suffer from
thee : for I shall
strive and wastle hard
with thee, and with
much importunitie, be-
fore I give thee any
rest or peace, in any
contrary course or reso-
lution. If thou wilt but
acknowledge as much
concerning thy censures,
and professe, that if
thou misuseth, or dealest
hardly with mee in any
of my words or intenti-
ons, it shall be weake-
nesse in thee, and no
want of good will ; I
A shall

The Epistle

shall not goe about to
take thy rod from thee:
use it, and smite with
it. When love mistakes,
and receives that with
the left hand, which was
given with the right,
the attonement is soone
made: and friends are
easily reconciled, when
the breach was nothing
but mis-imagination. But
to be malice bitten, is
dangerous, and very
painfull, except a mans
flesh be easie of healing,
and carrieth a princi-
ple of a cure in it: and
the

to the Reader.

the more dangerous it is
to be so bitten, when
the cause of the biting,
or wound given, is not
so much a mistake as a
pretence. Salomon tells
us that the wrath of
a foole is very hea-
vie, Prov. 27. 3. the
reason whereof (doubt-
lesse) is because hee
wants judgement, and
understanding to allay
and moderate the rage
and heate of it, so that
where it falls, it falls
with the whole strength
and weight of it. But

The Epistle

the wrath of the malicious is much more heauy: because hee useth and imployeth reason, and understanding, to encrease and double the rage of it.

If thou thinkst that alone, sufficient matter of censure and reproofe, that the world is still pesterd with more bookes (having more already upon the hand of it, than it can tell what to doe with, except it be to complaine of) especially upon so common

To the Reader.

a theme and argument, |
as the service of God
is, wherein so much
hath beene said alrea-
dy, that either there
cannot (at least there
needs not) be said
more, my apologie is:
that in new handling
common subjects, espe-
cially if they be mat-
ters of weight and im-
portance (as what can
be of more, than the
service of God, and de-
pendance upon him?)
there is this benefit, that
people expecting, and ho-

The Epistle

ping for somewhat new,
in new bookes, will be
drawne to reade them:
wherein though they
should be deceived, yet
it will be to their advan-
tage. For by this meanes,
they shall (however)
revive the remembrance
of what they formerly
knew, and be further
built up and, established
in it: upon which the A-
postle sets this weighty
accent (Phil. 3. 1.) that
it is a thing sure, or
safe for men. I cannot
assume to my selfe the
knowledge

to the Reader.

knowledge of all that
hath beene written, nor of
all that thou hast read,
upon the subjects I dis-
course, in these Sermons,
and therefore dare not
promise with a thorough
confidence, that here thou
shalt finde any thing
new: yet if thou wilt
please to search the
boughs narrowly, I ve-
rily beleewe thou maist
find of this Summer fruit
(if thy soule longeth) upon
the tree.

Trimnesse of style,
and quaintnes of straigne

The Epistle

and invention, I know
where thou mayst finde,
but not here. The bent of
my care and study is, to
provide for the consci-
ences of men, though
their fancies starve: and
the truth is, that effemi-
natenesse, and lightnesse,
and comptnesse of phrase,
doth but transmit and
carry up the matter to
the fancie and imagina-
tion, and so feed them:
whereas a masculine,
grave, and weighty ex-
pression, carries it downe
into the conscience, and
makes

To the Reader.

makes it settle and sinke
into the soule.

I make no question,
but in the reading of it,
thou wilt ever and anon
finde the image and su-
perscription of the Au-
thor stamped upon it,
weaknesse and infir-
mitie: but for affinitie
and sympathy sake with
thine owne, I hope thou
wilt bestow a veile or
carteine upon it. And
upon condition thou wilt
make no more faults,
than thou findest, I will
congratulate thy happi-
nesse,

The Epistle

nesse, in finding those that are. It is one of the best qualifications of an errour, when it spreads no further, nor hurts more, than the Author: and for mine owne errors, though they be my greatest enemies yet shall I alwaies wish them the greatest felicity they are capable of (whilst they have their being) which (doubtlesse) is, the deliverance of all others from them.

The Lord supply all that which is wanting in
weight

to the Reader.

weight or measure thoroughout these meditations, and drowne all defects, by the abundance of his blessing upon them, and cause them farre above their own strength, and worth, to do worthily, and wonderfully in thy soule.

Thine in Christ
what thou
desirest

I. G.



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are briefly premi-
sed by way of direction (espe-
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GOD

GOD A GOOD Master and Protec- tor to his people.

ISAIAH 8. 13. 14.

*Sanctifie the Lord of Hosts
himselfe, and let him be your
feare, and let him be your dread,
and hee shall be for a Sanctua-
rie, &c.*

C A P. I.

*wherein some things are
briefly premised by way of
direction, (especially for the
hidden man of the heart) in
& about the keeping of a fast.*



BEfore I come
to the words,
give mee leave
(onely in one
word) as concerning the
B duty

duty and service of the day, to remove one stumbling stone out of your way, and breake one snare in pieces, whereat (it is to be feared) many stumble in such occasions as these, and are insnared.

¶ Therefore briefly you are to consider, that in these duties which wee call fasting and humiliation of our selves before God, there is such a difference of parts and circumstances, as was in the Law, (as our Saviour expresseth upon occasion, to the Scribes & Pharisees) betweene tithing of Mint and Cumin, and exercising of Mercy, and executing Judgement, these
are

are called *the great things of the Law* : implying that those other were matters of inferiour consideration. So there are in this duty, in this Great and solemne service, some thing that ought, and are necessary, and fit to be done ; others wherein the maine weight, and importance of it stands : as Christ told the Pharisees, that for the tithing of Mint and Cumin, they were things they ought to do, as well as the keeping Mercy and Judgement, though these had the preheminance, and were the great things of the Law.

2 Those things in this
B 2 duty,

duty, which ought not to be left undone (though the life of the duty lyeth not in them) are such as may goe under the name of bodily exercise: which I shall not need to recapitulate particularly, because (as I conceive) they are every mans knowledge ; as namely, fasting, not onely from our ordinary repast, as eating and drinking , but likewise from recreations, costly apparell, and many other things, wherein the fancie of man is apt to take a delight and refreshment. And so your bodily presence before God in the assembly for a greater space of time than ordinary.

nary. To this head, I may
referre likewise those con-
tributions that you use to
make unto the poore up-
on such occasions as
these. Now all these are
things very fit to be done,
but yet you must take
heed (this is the stum-
bling stone that I speake
of, that I would remove,)
first, that you place no
weight at all, or as little
as possible may be, in the
most strict and literall
observation of these
things, lest you lose the
crowne of the service, and
reward of the day; for
such exercise profits little
(as the Apostle speaketh)
except it be (perhaps) to
make the surface or ap-
pearance

pearance of the service, the more comely, & solemne. But now the Mercy, and the Judgement, and the Great things of the Law, the Great things of this day, and service, are the exercise of the spirits, as first the summoning, and gathering together into your memories; next a serious, and affectuous consideration, then an acknowledgement of the finnes of the nation. So likewise a confessing (in this sense) of the finnes of your owne soules, and the finnes of those that are under your hand and charge; yea and of the sins of your fore-fathers; even to the breaking of your hearts,

hearts, and the humbling
and laying low, the smi-
ting downe, and woun-
ding your spirits and con-
sciences in the sight of
God.

3 Next to this, your
sericus purposes and re-
solutions taken hold of
by a fast and a single hand,
of being divorced from
all your knowne wayes
of your severall sinnes:
not onely your plucking
out, and cutting off, but
casting from you also
your right eyes, and your
right hands. This is ano-
ther thing that is of the
maine body, or rather of
the very heart and soule of
this duty, viz. reformati-
on and truth of repen-
tance.

rance. Lastly, your humble requests, and earnest strivings, & struglings with God for the pardon of the sins you have confessed as well nationall as personall, the putting forth your strength and might, yea and the encreasing your strength and might, the provoking your hearts to doe more and more in this kind, in importuning the God of Mercy to powre out of his grace and goodnesse abundantly upon your persons, and upon your land, in all manner of expressions thereof, which concerne the peace, either of the one or the other. For there is no man, but if he hath

hath once smitten the
rocke of his heart, and
gotten out prayers and
requests unto God, let
him smite the second
time, and the third time,
and hee shall finde that
the waters will still flow
more and more. For there
is spring upon spring, de-
fire upon desire. Many
rich veines and mines of
this treasure, that might
with labour, be digg'd
out of the soule, &c.
And this is the fourth
and the last thing.

4 Now this is that I
desire to give you in by
way of caution, that you
charge little of the weight
of the day upon the for-
mer things mentioned, or

the literall observation of them (though never so strictly observ'd) for there is little of the substance of the duty in the, when you have done your utmost; but all the strength and weight, and hope, and power of the service lyes in the latter. And yet I would not have you charge these neither beyond their strength, and beyond what they are able to beare: As *Paul* would not have any man to thinke of him above what he either saw in him or heard of him, (*2 Cor. 12. 6.*) that is, above what hee had sufficient Ground to thinke; and therefore let our thoughts
be

be commensurable to the nature and qualitie of the things. Thus farre you may build upon them, and thus farre you may trust unto them, in regard of the testimony from heaven given unto them. If so be they be done with truth of heart, and performed as in the sight of the God of heaven and earth, you shall see that light will arise out of darkenesse unto you, and that the heavens are ready, and doe but waite till the earth calls. Onely you must not thinke that the Good, the reward that comes upon those services, is from the merit or desert of any thing you doe,

doe, or from the strength
or worth of grace recei-
ved, to goethrough such
a worke: when you have
caused your voyce to be
heard on high, no you
must know that all the
blessing, and the vertue,
that seeme to come out
of such things, even the
holiest duties, in the ho-
liest manner performed,
lyes rather in the strength
of the promise of God, in
that truth and faithful-
nesse of his which in-
clines him to performe,
and make good, all that
grace and goodnesse, that
he hath beene pleased to
settle and confirme under
the great seale of heaven,
unto such duties and ser-
vices

vices as these. (But this by the way onely) now come wee to the words themselves . *Sanctifie the Lord of Hostes himselfe, and let him be your feare, and let him be your dread, and hee shall be a Sanctuary, &c.*

C A P. II.

The context briefly opened; the coherence and sense of the words (in part) cleared, with some briefe conclusions raised from them.

THe Prophet having prophesied of the comming of the great, and mighty King of *Assyria* in a very terrible manner with a great host both against the two Kingdomes

domes of *Syria* and *Israel*, where they should spoyle all. *vers.* 7. and also against *Judah*, where hee shall prevaile farre too, and reach even to the necke, which wee know is immediately joyned to the head, meaning that he shall prosper, and carry all before him without resistance, till he came at *Jerusalem* it selfe, the head of that state or Kingdome, *vers.* 8. where notwithstanding hee doth (in effect) threaten him, that he shall be made to lay downe his proud waves, where his great army made up of severall nations, with all their consultations and projects, shall be

be broken in pieces, and ruined utterly, *vers. 9. 10.* though they gird themselves, yet they shall be broken in pieces, yea though they take counsell, yet it shall come to nought; having (I say) prophesied, and foretold all these things in the *11. vers.* he seemes to give a reason, of what hee had with so great confidence affirmed, in the last words of the *10. vers.* which was, that though they spake the word, yet it should not stand; that is, though they made never so sure accompt, to swallow up *Ierusalem* and all, and concluded that it was as good as done already, yet it

it should be otherwise; they would be confounded in such their hopes, and expectations; and that for this reason, because God is with us; viz. to protect, save, and deliver us: as the presence of God usually importeth in the Scriptures.

2 To prove that God was with them, and would deliver them, he goeth on *vers. 11.* in this manner; for the Lord spake unto mee, with a strong hand (that is, by an effectuall and powerfull motion of his spirit) and instructed mee that I should not walke in the way of this people, that is, of the generality of that people amongst

mongst whom I live, who refuse (or despise) the waters of *Shiloah*, because they runne softly (as hee expresseth it *vers. 6.*) that is, that provision of strength, and meanes of defence they had, because in outward appearance, and to the eye of flesh and blood, who never reckon upon Gods presence, never value or count of that in such a case) it was but low and meane, and no waies likely to hold out against the strength of their enemies, and therefore rejoyced after *Rezin*, and *Remaliahs* sonne, that is, admired the riches, strength and power, that the King and State of Syria

ria and *Israel* had, desired and sought by confederations, to equallize themselves in power unto these.

3 This being the way of this people (saith the Prophet) the Lord by a strong hand instructed mee, and (in and by me) the rest of his people with me, saying; say not yee a confederacie to all them, to whom this people shall say, a confederacie; that is, seeke not, desire not, any such externall ayde, or addition to your strength, as they seeke after: say not yee a confederacie to all them, &c. that is, not to any of them all: for so this word of universalitie,

universalitie, All (according to the proprietic of the Hebrew language) is to be taken distributively, for any one comprehended within that universalitie, to which it is applied in such a case: As *Eph: 4. 29.* (to passe by many other instances) let not all corrupt communication, (for so it is in the originall) proceed out of the mouth: that is, let no such communication proceed, &c. it followes in the Lords Lecture of instruction to his Prophet, and People: neither feare you their feare, neither be afraid: as if he should say: they feare the weaknesse of their own strength, and are

are affraid, and troubled at the great strength, and power of their enemies: but neither feare you the one, nor be afraid of the other: but *sanctifie you the Lord of Hosts, and let him be your feare, and let him be your dread:* that is, feare nothing, little nor much, but him alone: doe not onely dread him alone, but feare him alone likewise: let him and nothing else whatsoever, be the object and motive of that passion within you, not in the deeper and forer motions of it onely, but in the least and lightest of all.

4 To come now (briefly) to matter of observation

tion and Doctrine: first, from the connexion here found, betweene Gods commanding, and promising, betweene service required, and reward promised, observe: That God hath no desire or intent, to be served by his creature for nought: all his precepts are attended and (as it were) waited upon, by promises: yea his precepts are but subservient to his promises; hee commands chiefly that he may promise and performe accordingly; no man shall worke for him, but hee shall eate of his meate. Sanctifie him, and hee will be a sanctuary, or secure you.

Secondly,

Secondly, from the order or method the Lord here useth, first, requiring service, and then promising reward; observe: that God will stand upon his prerogative, the prerogative of his Godhead, which is to be first served. Hee will doe all things like a God: hee hath no table for any to eat at, but those that have first girded themselves, and ministered unto him, whilest he hath eaten, his precepts still goe before his promises; neither hath hee any thing for those by way of reward, that have nothing for him by way of service.

Thirdly, from those words,

words : *Sanctifie the Lord of Hosts* : observe, that the sanctifying of God is a speciall duty lying upon the creature.

Fourthly, from those latter clauses, let him be your feare, and let him be your dread, observe, that there is nothing to be feared, little or much, but God alone.

Lastly, from that promise, *vers. 14.* And hee shall be a sanctuary. Observe two things :

First, that God is able to protect in times of greatest dangers in the midst of greatest evils; otherwise hee would not have undertaken the protection of men in this case.

Secondly,

Secondly, from the connexion of this promise with the duty of sanctifying God, mentioned in the former verse, observe: That those that will sanctifie God (or honour God like himselfe, for that is the importance of the word sanctifie, as we shall see hereafter) in times of danger or greatest trouble, shall have protection from him, shall be provided for in peace. This last is the point, that I cast mine eye chiefly upon, for the present occasion, though there be none of the former, but are worthy our best consideration, and would furnish us also with

with matter of meditation
on very sutable thereunto.

CHAP. III.

*Conteyning Scripture demonstrations,
of the first Doctrine.*

I. **T**He first point was,
That God hath no
intent to be served by his
creature for nought. He
hath no worke to doe,
but hee hath his reward,
and that a gracious and
and liberall reward for it.
There is no command of
his, but hath his promise
sutable to it, which shall
be performed in it's season,
and is as good to him
C that

that obeyes, as money in his purse (as wee use to say) as good as present payment, & performance out of hand, we shall not neede to make a labour of the prooffe of this: the Scriptures seeme not to rejoyce more over any truth whatsoever, then this; wee shall take sparingly from the heape, *Esa. 45. 19.* *I have not spoke in secret, in a darke place of the earth: I sayd not unto the seede of Iacob, seeke yee mee in vaine. I the Lord speake righteousness, &c.* God doth not require nor command any man, to seeke him in vaine: to seeke him, that is, to serve and obey him: which

which (I conceive) is called a seeking him, in regard of that losse of him we sustained, by our fall in *Adam*. First, in our creation, God was our portion and possession: by our sinne wee lost him, and knew not how to finde him, or recover him againe, but God in mercy, willing to bee found re-injoyed by his creature (in a way of righteousness) bids them seeke him, that is, serve and obey his voyce, and this he assures them, hee doth not require of them in vaine: meaning, that if they would thus seeke him, they should finde him, that is, they shall recover

their ancient and first interest in him, and hee would deale as graciously and as bountifully with them, (if not abundantly more) as ever he meant to have done, had they continued in his first covenant, had they never lost him. And this abundant reward which he intended towards them, if they would seeke him (as hee required of them) may well be imployed in the figurative expression here used : I sayd not, seek you me in vaine, that is, I required not this of you, upon any other termes, nor with any other intention, then of your owne unspeakable and infinite
advan-

advantage. It is that kind of expression which they call a *μείωσις* or *ταπεινωσις*: which is, when a rich sense or meaning, is put into low and meane words. As in that of our Saviour, *Math. 10. 42. Verily I say unto you, he shall not lose his reward*: the meaning is not, that hee shall have something, or that hee shall have that which shall bee as good to him, as that which hee parted with, *his Cup of cold water*, (though the precise letter of the words reacheth no further then thus) but the true and apparent meaning and importance of that promise is, that he shall be richly and abundantly

dantly rewarded. Besides very many like expressions in the Scriptures. So againe, *Ier. 2. 31.* *O generation, see yee the word of the Lord: or take heed to the word of the Lord (as the former translation hath it) have I beene as a Wildernesse unto Israel, or a land of darknesse? Wherefore say my people then wee are Lords: wee will come no more unto thee?* as if he had sayd, if whilst they served me, I had not beene gracious and bountifull unto them, if requiring of them to bee as *Eden* or the Garden of God unto me, fruitfull in workes of righteousness and holinesse, and I had beene nothing but a Wildernesse

derneffe unto them, they might with some pretence and colour, have sayd thy had been Lords, that is, that they had power to doe with themselves, and disposed of their service, as and where and to whom they pleased. But the case being farre otherwise, and their service alwayes, abundantly recompenced and rewarded by mee, they have no cloake for their revolting and apostacie from my service.

2. Yea it is not onely a truth that God will not suffer such services of his creature to goe unrewarded, as have the true nature and spirit of services

indeede, such as are performed in love and with truth of zeale to his glory: but even to those that have beene but halfe services, that have beene services in the letter and outside onely, he hath (for the most part) gratified abundantly. Thus in *Ezek. 29. Vers. 18, 19, 20.* to *Nebuchadnezzar*, who served him with his army against *Tyrus*, he promised *the lands of Egypt with all her spoyle and treasure*, for his reward. So to *Iehu*, for that service he did unto God, in rooting out the house of *Ahab*, he granted the succession of the Kingdome of *Israel* to him and his children for foure generations, *2 King. 10. 30.*

10.30. so to *Ahab* himselfe, in reward of that outward and formall repentance, which reached onely to the rending of his cloathes, and putting on and lying in Sackcloth, and outward abstinence, and walking softly, (for it reached not his heart in any effectuall change or conversion unto God) yet we know God gratified this repentance of his (such as it was) with the deferring of that judgement, he had intended against him and his house, for his dayes. Many other like instances there are of this particular in the Scriptures.

C H A P. I V.

*wherein the foure first grounds
 of the Doctrine are briefly
 laid downe, and opened.*

THe Reasons of this
 point are;

First, God will not be
 served by his creature for
 nought, because the love
 that hee beares unto his
 creature man, being the
 workmanship of his
 owne hand. I shall not
 neede to prove this love
 of God to men; the Scrip-
 ture, nay the whole world
 is full of it, I meane of the
 sweet fruits and expressi-
 ons of it. Yea the truth is,
 that this same roote; The
 love

love God beares to the World, beates fruit farre more excellent and glorious, then that wee now speake of, this rewarding men for their service done unto him: so that we may easily give way in our apprehensions and judgments to this: So God loved the world, (saith our Saviour, *Ioh. 3. 16.*) that hee gave his onely begotten Sonne, &c. It was a thousand times more to give such a gift as Iesus Christ was, freely to the world, then to give the greatest reward under heaven (yea or in heaven either) to the meanest service that could be performed. Love is kind, or bountifull

bountifull (saith *Paul*,
1 Cor. 13. 4.) that is, is of
a communicative nature
or disposition. And if this
affection out of it's owne
nature, propertie, and in-
clination, otherwise un-
provoked, disposeth to do-
ing good, or giving gifts,
to those that are loved;
how much more is this
nature and propertie of it
strengthened, when those
that are loved are also ser-
viceable, and still ready to
obey and fulfill the desires
of the lover. As if a man
loves his child because he
is his child, how much
more doth hee love him,
when hee serveth him?
This is one reason of the
love of God to man.

2. The

2. The second reason may bee the royall and bountifull disposition in God : It is the peculiar *genius* or spirit (as it were) of this disposition, which wee call bountie, to reward services, and that with a liberall and full hand, above the levell (as it were) or nature of them. This bountifulnesse in God the Scripture often expresseth. *David* speaking of the judgements or commandements of God, tells us (to the glory of God in this behalfe, *Psal.* 119. 11.) that in keeping of them there is great reward. So it was this bountifull disposition in God, that was the foundation

tion upon which Paul built that high saying of his, 2 Cor. 4. 17. For our light affliction which is but for a moment, worketh unto us a farre more exceeding eternall weight of glory; light and momentany afflictions could never worke after such a rate of recompence and reward, did they not worke upon the glorious munificence and bountie of God. A manifest demonstration of this disposition in God you may see in Gods abundant rewarding of Abraham for the obeying his voyce, Gen. 22. 17, 18. This for the second Reason.

3. Againe, a third reason

son why God will reward all the services of his creature, may be because he desires to manifest and make knowne both these gracious dispositions of his to the world. Herewards his servants both because hee loves them, and is bountifully disposed: as likewise because he desires to make a discovery of both these properties in himselfe. As a man may build, partly because he hath skil in architecture, and so building is a naturall kind of exercise or imployment to him, and in that respect, delightfull: and againe hee may build too, to expresse and shew the skill and insight

sight hee hath into that
art : So God may reward
those that serve him, partly,
because the goodnesse
of his nature, his love and
bounty leades him there-
unto, in which respect it
is futable and delightfull
to him to doe it (though
hee had no further end or
intent in doing it ; partly
because hee desires to
make knowne unto his
creature, how he is dispo-
sed both those wayes,
both in point of love to
his creature, and bounti-
fulnesse of nature also.
And this discovery or
manifestation of these
two natures or properties
in God, may bee called
their perfection, in such a
sense

sense as Christ himselfe,
2 Cor. 12. 9. saith, *that his
strength is perfected through
weakenesse: And Abrahams
saith is sayd to have beene
perfected by workes, Iames 2.*

22. Any thing that is
excellent and glorious,
whilst it is kept secret,
and remaines invisible,
suffers a kind of imper-
fection, and wants some-
thing that belongs unto
it, and which would in
some respect, in an exter-
nall consideration, bet-
ter the condition of it,
that is to say, discovery or
manifestation. As the
Sunne when it is in the
eclipse, or a candle when
it is in a darke Lanthorne,
or under a Busshel, though
there

there be nothing internally defective or wanting to them, no more then when the one shines in his might, and the other is put on a Candlesticke, yet they are in a kind of suffering condition; the native inclination or tendencie in light being, to be seene, or to inlighten others. So the excellencies, and vertues, and glorious perfections in God; love, bountie, power, wisedome, &c. though they be internally perfect and intire, and wanting nothing of their perfection (in that kind) whilst they remaine unknowne and undiscovered to any but to himselfe; yet it is a kind
of

of improvement to them, which the Scripture calls a perfection, when they are brought forth into a further light, when the knowledge of them is communicated *ad extrâ*. For that doubtlesse is the full and direct meaning of our Saviours words mentioned : my strength is perfected in weakenesse, that is, that absolute strength and power I have to support my creature, receives perfection, such a perfection, as it is capable of, that is to say, discovery or manifestation, in and through the creatures weakenesse. In such cases it is best discovered, and consequently made perfect,

fect, or (rather) perfected, *τελειῶται*. The like may be sayd of all the other diuine perfections in God: their manifestatiō is their perfection in this sense; so then this may well bee another reason of the point, why God should reward the services of his people, *viz.* to manifest those two excellent properties of his, his love to his creature and the bountie of his nature.

Fourthly, a fourth reason may be, the love that God beares to the righteousness or obedience it selfe of his creature, the desire he hath, or the delight he takes, to have his voyce, and his Lawes obeyed

beyed by men. The Lord takes a pleasure, and holy contentment to see men walking in wayes of righteousness, to see their hearts and hands lift up to his Commandements. And because hee would fill the world with righteousness (if it might be) he would have all the plants, all the vines in his great Vineyard the world, laden with clusters of these Grapes; he therefore strengthens the hands of men hereunto, by propounding and promising them large rewards for such works. The Scripture speakes much of this disposition in God also, his love to righteousness, his delight in the obe-

obedience of men. *The righteous Lord loveth righteousness,* (saith David *Psal. II. 7.*) meaning in men, or in his creatures: and that with a love, *redundante in personam* (as they say) that is with a love flowing over, and redounding to the persons working it: as it followes in the latter clause of the Verse, *and his countenance beholderh the just,* that is to say, with favour and acceptance; he takes a pleasure to looke upon them, in the wayes of their uprightness. So *1 Sam. 15. 22.* The Prophet informes us of the same disposition in God. *Haith the Lord as great pleasure in burnt offerings*

rings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey, is better then sacrifice, and to hearken is better then the fat of Rams: implying, that the Lord takes a holy and solemne contentment in the obedience of his creature, for being of a holy and righteous disposition himselfe, hee cannot but sympathize & be affected with the same wayes and courses wheresoever hee findes them: as David implied in the words before mentioned: *the righteous Lord loveth righteousness*, intimating that his owne righteous disposition, is the ground or foundation of this his affection,

on, to righteouſneſſe in others. Now then, as no man but will uſe meanes and ſeeke to have and injoy that which hee loves and takes pleaſure in, yea and if it may be, will ſeeke to have it in abundance: So God loving righteouſneſſe and obedience in men, layeth out for it in the world, holding forth rewards, and ample conſiderations, to thoſe that will accommodate and pleaſure him therein. Gods promiſes, are (as it were) the ſeede of obedience to his Commandements.

CHAP.

C A P. V.

The Doctrine further opened and established, by an addition of three grounds more.

A Gaine , in the fift place, God promiset^h rewards to those that serve him (happily) for this reason also : because this is the most proper and naturall way, or method, to deale, and treate with his reasonable creature, man, for that commoditie of righteousness ; it is a course most agreeable to the principles of his nature and being, and likewise to the termes of his

D conditi-

condition. It is a knowne commendation of the wisedome of God, and sweetnesse of his providence, disposing and, governing all things, to comply, and follow, to goe along, and fall in with the severall tempers, frames, natures, and properties of his creatures, so as to act and move every of them, by wayes and meanes peculiarly fitted to them. When God made *Balams Ass* to speake, *to reprove the madnesse of the Prophet*, (as the Scripture speakes) he did not effect it in such a way, or by such meanes, as hee used to move his Prophets, (as for example,
Isaiah,

Isaiah, or Jeremy) to speake to the like purpose, to reprove the false Prophets amongst them. Hee did not enlighten the phantasie of the Asse, to know or understand, the weight, or intent of what shee spake : neither did hee move her by way of cōscience, or reverence of himselfe, to utter what shee spake, or the like, which was the method hee used with the Prophets, in like cases, but onely by the Ministrie of his Angel (as is most like) acted the tongue of the beast to shrike the sound of those words in the aire. So in procuring obedience frō the Sunne, Moone, and

Starres, Windes, Seas, &c. (for these obey him too, and *fulfill his words* in their courses, and motions, *Psal.* 148. 8. he doth not proceed after the same method, wherein hee walkes with men, to procure obedience from them, because they are of a different creation, and frame, from these: he doth not promise rewards to the Sunne, or Moone, or any irrationall creature, to perswade them to obey, nor threaten them to keepe them in from disobeying, because they have no principle in their natures, capable of such impressions: but he hath put naturall propensions into them,

them, which are sufficient to carry them on in their ordinary and naturall motions, while he is pleased to support them, and when hee would have them forsake or cease their naturall motions; as in case of miracles, there hee overbeares them with a strong hand of absolute power, and rules them (as it were) *with a rod of Iron.* But when hee comes to worke obedience out of men, whom hee hath endued with principles of reason, judgement, understanding, desires of their owne good, feare of evill, &c. Hee applies himselfe to these in such a manner, that all these powers and

abilities in their natures may be acted and exercised withall: which is done by addressing himselfe unto them, in a way of promising rewards, if they will obey, and threatening punishments, if they obey not. In this sense, speaking of his manner of dealing with Israel of old, to perswade them to his service, and the obedience of his law, hee saith (*Hosea 11. 4.*) *Hee drew them with the cords of a man,* that is, hee dealt with them, to make them an obedient people unto him, in such a way, and upon such termes, as were proper and fitting for men to be dealt withall: implying

ing, that God hath other cords to draw other creatures unto him, when hee is pleased, and hath occasion to do it.

This then is another reason for the point, God deales with men for their obedience, and service in a course futable to the natures and dispositions of men.

2 Sixthly, God therefore promiseth rewards, and recompences to the services of men, (and those very ample and large) yea and will assuredly performe them accordingly, that so he may commend his owne infinite worth and greatnesse: and give his creature to

see, and understand, how highly hee values himselfe, that his creature also may strive, and make conscience to value him accordingly. For this is to be knowne and considered, that the greatnesse and goodnesse of God, (which is indeed true greatnesse) together with his own thoughts or judgment herēof, (which doubtlesse are according to truth, and commensurable thereunto) are both to be seene, as in a glasse, in those rewards, those large and vast recompences, which hee bestowes upon those that doe him service : as well (if not better) and with more cleernesse,

cleer nesse, than in the
horrou and punishments
of those, that have rebel-
led against him, and if he
should either not reward
at all, or give but some
low, & common rewards,
to services done unto
him, he should much ob-
scure and darken his own
infinite worth in the eyes
of his creature: wee have
a common saying a-
mongst us, that there is
no service to the service
of a King. And so pro-
portionably, the services
of men that are greates on
earth, especially if they
have but that wisdom, to
make the best of their
outward greatnesse in a
civill and morall way; are

better than the services of meaner men. One special reason hereof is, because Kings and Princes, doe not properly give wages, but rewards to their servants, that is, in those recompences which they give for service done unto them, they put in the consideration of their owne greatnesse, over and above the strict value of the service, simply considered in it selfe: which is not so much a point of equitie, as of wisdom in them (though there be a kinde of equity in it too,) for by this meanes they doe informe the world that they are sensible of, and understand their own
great-

greatnesse, and so impose a kind of awfulnessse upon them, and a necessitie of considering the same also, so the great God of Heaven and Earth drawes (as it were) the similitude and proportion of his owne excellent greatnesse, in those great rewards hee gives to those that serve him: and withall makes it knowne to the world, that hee understands himselfe to the utmost: and so raiseth suitable apprehensions of himselfe, in the mindes both of men and Angels. In which regard they are said to *speak stout words against the Lord, that say, it is in vaine to serve God. Mal. 3. 13, 14.*
They

They that seeke to abolish , or take away the bountifulnesse of God in rewarding those that serve him, fall very heavy upon him, and beare the world in hand, that he doth not much regard himselfe, nor value his owne greatnesse (if there be any greatnesse in him,) and consequently, teach and tempt the world to esteeme lightly of him also . And God accordingly , when hee speaks of recovering that honour and glory, which men by such thoughts or words take from him, expresseth himselfe thus, *vers. 18* *Then shall you returne*, implying, that they were farre out of the way before

before, and discern betweene the righteous and the wicked, betweene him that serveth God, and him that serveth him not. The greater difference God maketh betweene those that serve him, and those that serve him not, the more fully hee vindicates his owne greatnesse and glory. And this is the reason (I conceive) why though God loves righteousness and obedience in his creature (as was touch'd before) yet hee doth not love them so much simply for themselves, nor for that sympathy, and agreement they have with his owne righteousness and holinesse,
as

as for that advantage or opportunitie they offered unto him, of drawing that lovely expression of his owne greatnesse in the reward of his creature: which seemes to be the soveraigne, and highest end of all Gods workes, and of his going out of himselfe, in the way of creation. The Scriptures are many, and very pregnant, which shew, that God requires obedience, and service from men in subordination to their reward and happinesse, or for that end, that he might reward them, as *Psal. 81. 13.* *Oh that my people had hearkened unto mee, and Israel had walked in my waies!*
Why?

Why? What benefit, or boory, what heaven had this beene unto God? Yes: see the 14, 15. verses. *I should soone have subdued their enemies: and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. As if hee had said, God had then met with those summer fruits, which (of all others) his soule longeth for, viz. an opportunity of rewarding. So in the 10. Deut. 12. And now Israel, what doth thy Lord thy God require of thee, what? that thou keepe the Commandements of the Lord, which hee hath given thee*

thee for thy good. So in the
12. of Deut. 25. So like-
wise the 26. of Deut. 18,
19. and the 28. of Deut.
So in Iohn 10. 17. There-
fore doth my father love mee,
because I lay downe my life :
(but that is not all, but)
that I might take it againe.
It was not simply Christs
laying downe his life, but
his laying it downe in
such a way, and upon such
termes, that he might re-
ceive it againe of his Fa-
ther, *id est*, his laying it
downe in a way of righte-
ousnesse, that so his Fa-
ther might restore it a-
gain unto him with an
abundant increase, and re-
compense of glory, this
was that (saith Christ)
that

that drew out my Fathers
affection so abundantly
unto mee. So that how-
ever it is not to be de-
nied, but that wee were
created by God for his
worship and service, yet
his superiour and greater
end in creating us was
our being rewarded, or
our glorification, and hap-
pinesse by him; or, the
serving of himselfe in re-
warding us, and therefore
the Holy Ghost (I con-
ceive) when hee speakes
of this end of our creati-
on, our glory, speakes of
it with a more emphati-
call and significant kinde
of expression, than of the
other: as 2 Cor. 5.1. *For
we know, that if our earthly
house*

house of this our tabernacle
 were dissolved, wee shall have
 a building of God, a house
 not made with hands, eter-
 nall in the heavens: for
 wee that are in this taber-
 nacle doe groane being bur-
 dened, not for that wee would
 be uncloathed, but cloathed
 upon, that mortality might
 be swallowed up of life, &c.
 for hee that hath wrought us
 for the self same thing is God:
 ὁ θεὸς ὁ κατασκευάσας ἡμᾶς
 τὸ τοῦτο, &c. ὁ θεὸς ὁ κατασκευά-
 σας ἡμᾶς τὸ τοῦτο, &c.
 for this very selfe same
 thing, that is to say, which
 hee had spoke of, vers. 1.
 our house made without
 hands, eternall in the hea-
 vens, (meaning our ut-
 most glory) ὁ θεὸς ὁ κατασκευά-
 σας ἡμᾶς τὸ τοῦτο,
 (saith Saint Paul) God
 made

made us for this very selfesame thing: as if all Gods other ends concerning us, were nothing in comparison of this, or at least were all contained or comprehended in this.

3 Seventhly (and lastly) another reason of the point may be, to leave the rebellious and disobedient without excuse. This is one thing which God stands much upon, concerning those that shall perish and be destroyed, and which he will provide for with a high hand, that their mouthes may be stopped; that they may not be able to lift up a word or thought against his proceedings against them,

them, in their condemnation: *now wee know* (saith *S. Paul, Rom. 3. 19, 20.*) *that whatsoever the law saith, it saith it to them that are under the Law, that every mouth may be stopped, and all the world be obnoxious (or subject) to the judgement of God. And verse 4. Let God be true, and every man a lyer, as it is written: that thou mightest be justified in thy words, and overcome when thou art judged. viz. touching the judgements thou executest, & the punishments thou inflictest upon wicked men. For God is seldome judged, or questioned, but about his proceedings against sinfull, and disobedient men:*

men: and besides it is evident, that hee speakes of this particular in this place: now God will alwaies be sufficiently provided for victory in this kinde: hee will cut off from wicked men, and from all those that shall rise up to plead for them, all matter of defence, apologie, or excuse, that might be pleaded for them. And hee so much esteemeth this full, and intire justification of himselfe, in the condemnation of the wicked, that hee highly respects any service or meanes used by men, tending thereunto: upon this ground it was that *Faul* conc'uded for himselfe,

himselfe, and other faithfull and diligent Preachers of the Gospell (2. Cor. 2. 15.) *that they were unto God the sweete savour of Christ, as well in those that perish, as in those that are saved: that is, they made Christ advantageous, and acceptable unto God, not onely in the salvation of those that beleeved, but in the condemnation also of the wicked: viz. because the effectuall proffer and tender of Christ, and salvation by him unto them, removed the cause of their condemnation as farre from God as might be, and cast it upon their owne necks, and left them*
without

without excuse : so amongst diverse other meanes and circumstances, that God in his wisdom hath belayed for this end, to leave wicked men naked to judgement, and without excuse, this particular we speake of, is one, his promising such rewards, to those that shall obey him. If he had been a hard master, and would have had the service and labour of men for nothing, this had beene a colourable pretence for such men, why they refused his service, (as was proved before out of *Ieremie*, 2. 31.) But now requiring nothing from any mans hand, no worship,

no

no service, no obedience, but for which hee promi-
seth consideration to the
full, reward upon reward,
recompence upon recom-
pence, if now they will
burst his yoke, and cast his
cords from them, if now
they will walke stubborn-
ly against him, and be dis-
obedient, the blood of
their soules will be up-
on their owne head appa-
rently: and when God
judgeth them to death, or
sends them quicke to hell,
they cannot say unto
him, why dost thou so?
Themselves can answer
such a question too well,
to aske it. This for the
seventh and last reason:
the uses of the Doctrine
are,

CAP. VI.

C A P. VI.

The first use of the Doctrine for confutation of two dangerous errours briefly pointed at.

First for confutation :
and that of two opinions.

First, If God hath no intent to be served by his creature for nought, but so many precepts, so many promises, either expressed, or implied, either distinct, or in complication, that is, either so many in number and tale, or so many in weight, and worth, then that opinion, or imagination rather

E ther

ther (if the name of a Phrensie be not fitter for it, then either) which was maintained by some in *Malachi's* time, namely, that it should be in vaine to serve God, must fall to the ground, and be attainted of blasphemous untruth. Whether there be any in presence this day so farre delivered up to a reprobate minde, as to have their judgements coupled with such an error, I know not, if any man finde any grudging, or secret heaving in his thoughts of such a conceit, let him weigh and consider seriously, what hath beene delivered in the Doctrin: and this, (through

(through the blessing of God) may be a meanes to deliver him out of a great, and dangerous snare of death. He that saith, the God of Heaven taketh no regard of them that serve him, hath no intent of doing more for them that obey him, then for others shakes one of the maine pillars of the heaven of Religion, and goes about to undermine the foundation of the throne and Kingdome of God amongst men. I have done with this: the opinion is wicked, and will fly (I trust) fast and farre enough from us, though there be none to persue it.

Secondly, for confutation:

tation : wee might strengthen our hand abundantly from the Doctrine delivered, for the opposing and overthrow of another opinion of the same blood, and of neere affinity with the former, which denyeth the immortality of the soule : or (which upon the matter, falleth inwith it) denieth the resurrection from the dead. This opinion hath heretofore looked out of many atheisticall spirits abroad into the world, and the nakednesse of it beene covered with the best fig-leaves, that the wisdom of the flesh, and the learning of hell could finde out for it : and it is much

(if

(if not more then to be feared, that at this day, it walketh amongst us, like the pestilence, in darknesse : and is kept like a sweetemorsell under the tongue of many, yet hoping this assembly to be wholly cleere from the infection, and that the blessed hope of immortalitie hath delivered you from the sinfull and accursed hope of perishing like the beast ; I shall wave this disputation also ; when I have spoke this one word, that hee that is not willing to have his soule immortall, is not willing to have any God at all, if hee knew how to helpe it . Onely

by occasion of my naming the error, in this the day of our humiliations before God, I cannot but impose a taxe of sorrow and teares, and contrition of soule upon my selfe and you, for this and for many other corruptions of judgement, and breaches that have beene, and daily are made amongst us, upon the everlasting Gospell of the everlasting God, partly by men of corrupt minds, and partly by men unlearned, and of unstable judgements (as *Peter* speakes) for that rowling and troubling those pure streames of the sanctuary. This for the first

first use of the Doctrine,
which is for confutati-
on.

C A P. VII.

*Wherein the Doctrine is
further drawn out in an
use of Instruction, and that in
two particulars.*

I. **T**He second use of
the point is for In-
struction, and that in two
particulars.

First, If God be a re-
warder of those that seeke
and serve him, then ob-
serve hence by way of in-
struction, that it is no lost
labour, no time ill spent,
that is spent in the ser-
vice,

vice, and worship of God: wee may say of the service of men, many times, as *Solomon* speakes of the feare of men, *Prov. 29. 25.* *That it brings a snare upon men*, out of which they never recover, and when it brings no snare, many times it brings nothing at all. Men are unthankfull, and soone forgetfull, of the best kindneses, and services that have beene done unto them: yea many are unjust, and defraud the hireling of his wages, and musle the mouth of the ox that treadeth out their corne. *Pharaohs* Butler forgate *Ioseph* in prison, after hee was restored to his place. And King *Ioash*

Ioash remembered not the kindnesse of *Iehoidah* the father, when hee commanded *Zachariah* the sonne to be stoned to death: and *Iames* spoke of some that by fraud kept backe the hire of the labourers that had reaped their fields, besides many other examples and instances of most unnaturall and foule injustice, and unthankfulnesse both in Scripture ecclesiasticall, and civill histories. But God (saith the Apostle, *Hebr. 6. 10.*) is not unrighteous that hee should forget your worke and labour of love which ye shewed towards his name, &c. No he forgets nothing, he keepes a

booke of perfect remembrance of all done for him, throughout the world. To serve him is more for our profit a thousand fold, than it is to sowe the fruitfullest soyle under heaven, than that which brings forth an hundred fold. And therefore *David* saith, *Psal.* 119.

111. that he had taken Gods testimonies, as a heritage for ever: meaning, that hee look't to live by his service, hee look't for at plentifull, and comfortable meanes of support and subsistence in the world, from his obedience to the Law, and precepts of God, as other men have from large possessions and

and inheritances .

2 Godlineſſe , if it hath the promiſes of this life,as well as of that to come (as the Scripture affirmeth it hath, 1. *Tim.* 4. 8.) doubtleſſe it hath the performāces alſo. And as the ſeekings, and ſervices, and addreſſments of particular perſons unto God, have never beene unrewarded by him, but were ſtill returned with abundant conſideration into their boſomes, and that (for the moſt part) even before the ſonnes of men, in very gracious, and large expreſſions in outward mercies, and bleſſings of this life: ſo have the ſeekings, and addreſſments
of

of whole societies of men, of cities, states, and kingdoms unto him, much more. I do not beleeve, that any one instance or example can be produced out of the sacred records of the Scripture, where ever a city, nation, or people, did humble themselves before God (especially with prayer and fasting,) but the windowes of Heaven were opened upon it, and the blessings and mercies sued for, powred downe upon the. When the children of Israel were for their sinnes sold into the hand of the King of *Aram*, *Iudg.* 3. 9. and were oppressed and kept under
subje

subjection by him; wee
onely read of their crying
unto the Lord, and soone
after he stirred up a deli-
verer unto them, who
brake the yoke of this
bondage from off their
necks. In like manner,
when upon a new score of
provocations, God had
suffered *Eglon* the King of
Moab, to oppresse them,
vers. 15. the like cry and
calling upon God pre-
sently fetched down from
heaven another Saviour
unto them, who soone
brake the staffe of this op-
pressor also. A third time,
when notwithstanding for-
mer pressures, and for-
mer deliverances, they
fell yet againe to their old
trade

trade of doing wickedly against the Lord, and hee gave them wages fit for their work, and sold them into the hand of *Iabin* King of Canaan, a stouter oppressour (it seemes) than either of the former; for hee had nine hundred chariots of Iron: yet only suing and crying unto the Lord (as before) they soone got an execution, or a judgement against the nine hundred chariots, which was served by the hand of *Barak*, and *Deborah*. Again, a fourth time when they suffered grievous things under the *Midianites*, and were driven from their cities, houses, and dwellings, into dens,

& caves in the mountains, and were mightily impoverished by them (as the story saith) yet the former meanes of crying unto the Lord, wrought so with him, that hee presently sought, and found them out a deliverer from under this calamitie also.

The rest of the Tribes of Israel, which had beene twice beaten by the *Benjamites*, upon the second humbling themselves before God, obtained a great victory. We might instance of all those other fasts and humiliations mentioned in Scripture, as that of *Ezra*, chap. 8. that of *Nehemiah*, chap. 9. that of *Esther*, chap. 4. that

that of *Iehosaphat*, 2. *Chron.* 20. that of *Ninivie*, *Jonah*, chap. 3. There was none of all these seekings of God, but that found him: the service scarce performed, but it was attended with a reward.

3 So that we may build upon this foundation as high as the heavens, if we had wherewithall to do it, if our hearts will serve us. If wee serve and seeke God with upright hearts, and do not make him to serve with our sinnes (as the Prophets expression is) that is, subject his will to ours, and make him beare such burthens, as are not meete for him to beare,) wee shall have

OUR

our hearts desire, whether it be in the depths beneath, or in the heights above, whether it be the flower of the wheate, or the honey out of the rocke: if the outstretched arme of the Lord can come at it, wee neede not feare: God will not be sought nor served in vain: hee knowes his creature must live and subsist by him: and hee that will do his worke, shall cate of his bread.

4 It is true, wee have many great, and important suits and requests to put up to the throne of grace, and to solicit the Almighty about this day, as the pardoning the
great

great iniquities, & mighty transgressions of the nation, the healing of the sores of a land which shaketh, and whose foundations are out of course : the taking off the wheeles of the chariots of our enemies, who are driving furiously against us : the putting up the sword of his indignation into the place of it, which is now shaken over us ; the making way for his Gospell, that it may runne and be glorified through the land, through the midst of the rage and gain-sayings of men, with many others of like consequence. Which if wee should by causing our
voyce

voyce to be heard on high
this day, draw out of hea-
ven, and see brought to
passe before your eyes,
you will be (I conceive) as
those that dreame: you
seeke them (I feare) in
some respect, upon the
like termes, (it were well
if you did so in all) that
the Church of God
sought for *Peters* enlarge-
ment out of prison, *Acts*
12. They were at it close,
and prayed earnestly for
Peters life and libertie: but
yet they said, shee was
mad (though one of their
owne company) that
brought them tidings, that
their prayers had prevail-
led, and had fetch'd *Peter*
out of prison: so you
weepe

weepe, and mourne, and are troubled in your soules, and lift up your cryes to heaven, to obtain these mercies, and suits from God, but if a man should come in amongst you, and should say to you, that your prayers, and tears are accepted, that the Lord hath heard the voice of your weeping, and you shall have a speedy answer from heaven of all things: the iniquities of your people is forgiven: your land shall be healed, your enemies shall fall before you, and licke the dust at your feete: the Gospell of Jesus Christ shall runne, and be glorified in the midst of you,

you, &c. I feare you would say, (or at least thinke within your selves) that such a man were mad. Well, follow you the worke, and service you have in hand, as those Christians did, and call, and cry with your whole hearts, though your faith and hope of particulars, especially of present prevailing, be as short, and weake, as theirs (in all likelihood) was: yet you have the same God to do with that they had, whose eyes are as open to the prayers of his servants at this day, as ever, who cannot forget to be gracious, because he practiseth continually, and keepes his
hand

hand in ure daily and
hourely. And therefore
though you will not be-
leeve your selves, yet suf-
fer patiently, and take it
not amisse, if others will
beleeve for you, that God
will give you, and that
sooner than you can ex-
pect, a gracious returne
of this daies service into
your bosomes. God hath
not said unto you, this
day serve mee for nought,
nor gathered you toge-
ther, to seeke his face in
vaine. This for the first
point of instruction. It is
no lost labour, no time ill
spent, that is spent in the
service of God: such la-
bour, such service shall
have that good measure

(our

(our Saviour speakes of, Luk. 6. 38.) rendred unto it, *measure pressed downe, and shaken together, and running over.* If one world will not fill the bushell, there is another that shall make it runne over.

5 Secondly, if it be no part of Gods meaning to be served by his creature for nought, but hee will give rewards, and be bountifull to those that serve him, and hath declared himselfe upō such terms: then observe againe from hence, by way of instruction, that it is a thing well pleasing to God, and no waies offensive to him, for all men to provoke and stirre up themselves

selves to the service of God, by the consideration of his bounty, and of those great and gracious things hee hath promised to do for those that serve him. Doubtlesse, God would never have kindled this fire in the world (especially hee would never have made the pile so great, and heaped on wood in that abundance hee hath now done to increase the heate and strength of it) if it had beene unlawfull for the creature to have warmed it selfe at it. What? hath God cast out these golden baits out of heaven to fish for the hearts, and soules of men in the sea
of

of this world, and is it not lawfull for the soule to bate at them, yea and to swallow them? Hath godlineffe the promises both of this life, and of that which is to come, and May it not regard them? may it not touch, nor tast, nor handle them? May it not live, and strengthen it selfe by the hope of enjoying them? Hath God planted so many trees, so many pretious promises, in the paradise of the Scriptures, and is it not lawfull to eate of any of them? Hope must be no longer a grace, but a sinne, if it be not lawfull both to looke at, and to looke for the good things that

F

God

God hath promised to those that love him.

6 It is true, that God is, (as the Father expresseth it) *sine intuitu præmii diligendus*, to be loved (and consequently served) without any eye to a reward: that is, though he gave no reward to his servants, yet for his owne sake hee were to be loved (and served accordingly) yet now hee is much more to be loved, and much rather to be served, now hee doth reward so abundantly: And therefore it is not a thing onely lawfull, but necessary also, yea a matter of duty and conscience, to serve him for his rewards, at least to serve him

him more, and more willingly, and cheerfully. Otherwise wee must hold, and maintaine, that God is never the more to be regarded, nor to be loved, or served for all his promises, how great and pretious soever they be: wee are in never the more bonds or ingagement at all unto him for these: which is a conceipt, that both reason, and religion alike abhorre.

The best (indeed) and most spirituall use that can and ought to be made of the promises, and large recompences which God gives unto those that serve him, is, to use them as glasses, wherein to con-

temple, and behold the glory of the love, goodnesse, and bountifulnesse of God towards the creature ; and so indeed to be more provoked to the love and service of God, by what hee seeth or feeleth of God, or from God, either in his promises or rewards, then by what hee either seeth or feeleth of his owne, or coming toward himselfe, in either. This, as the Scripture it selfe (I conceive) intimates unto us, in the frequent expression, of seeking the face of God. *1. Chron. 16. 11.* and elsewhere: meaning by the face of God, some favourable or gracious expression

pression of himselfe unto us in some mercy, deliverance or the like, wherein (as it were) the face of God, that is his love, goodnesse, bounty, &c. is to be discerned, but sinfull (doubtlesse) it is to neglect, or passe lightly, either by his promises, or rewards, because these cannot be neglected or despised, but God himself must be despised in them, there being so much of him, of his grace, goodnesse, and bounty in them; it being every whit as true (and happily with truth of a greater weight and importance) concerning the promises of God, as it is concerning his precepts,

and Commandements, that hee that despiseth them, despiseth not man, but God, 1. *Thess.* 4. 8. And if it were not a thing lawfull to provoke, and stirre up our selves to seek God by consideration, and hope of his mercy, and goodnesse to be shewne untous, according to the exigencie of our necessities, estates, and conditions: why do wee keepe these dayes of more solemne addressements, and deepe humiliations unto him? or why have the children and servants of God kept them before us?

8 It is evident from Scripture, that the hope
and

and consideration of obtaining mercy from God answerable to their feares, and desires, and present exigences of their affaires, have still been the ground of all those more serious seekings of God, whether by prayer & crying onely, or by fasting also (the chiefe wherof, were briefly mentioned unto you) If they had beene foule, and sinned in so maine a circumstance , as the ground and foundation of their service, would God have sealed his approbation and acceptation of them from heaven, with such gracious answers to their desires, as hee did from time to time? There-

fore wee may be comforted and established in this point: that wee sinne not at all, but approve our selves unto God in his owne way, by exciting and quickning our selves to seeke his face this day, by a hope and confident expectation of finding favour in his eyes, in delivering us out of the hand of all our feares, in turning away his judgements frō us, & from our nation. God, as he cōmands the poore to speake entreaties to him: so hee gives the poore leave to expect, and look for consolations frō him: & in the strength of this hope, to lift up their hands in prayers, & entreaties

ties unto him. So much
for the use of instruction,

C A P. VIII.

*Two sorts of offenders censured
by warrant from the
Doctrine.*

I In the third place by
way of reproofe. If God
be so gracious, and boun-
tifull in his rewards to
those that serve him, then
woe be to them, that serve
him not: fire, and brim-
stone, and an horrible
tempest (as *David* saith
Psal. 11. 6.) is like to be
the portion of their cup.
Gods bounty and fulnesse
towards those that serve
him, is a great presage
of his heavy and deepe
severity, and vengeance a-

F 5 gainst

gainst those that despise him. *O consider this* (saith the same Prophet, with bowels of compassion rowl'd together) *you that forget God, lest I teare you in pieces, and there be none to deliver you.* Who are they that forget God? not only they that never thinke of him, that never come in places of his worship, that never joyne in the outward exercises of Religion, that never speake of him, &c. Men may do all these, and yet be of those forgetters of God: that shall bee torne in pieces by him, and have none to deliver them. To forget God (in Scripture phrase) is when a man doth

doth not remember him with such a remembrance which produceth effects futable to the nature, holinesse, and glory of God, as love, fear, obedience, &c. Other kinds of remembrances of God will rather turne to mens heavier judgement and deeper condemnation, then otherwise. To remember God with a neglect and contempt of him, is farre worse than a totall forgetfulnessse of him: as that knowledge of God which the heathen had (whereof *Paul* speakes *Rom. 1.21.*) not working in them the feare and service of God made the more inexcusable, and consequently
laid

laid them open to the greater vengeance.

1. The truth is, that all the judgements, all the threatnings, all the curses, all the wrath, all the vengeance, all the terrible and intolerable things, that are found from the one end of the Scriptures to the other, they are burdens of the neglect of this serving of God, and shall be borne by those that doe despise him, yea all the wrath and indignation of the Almightye that is powred out in fire and blood upon the earth, upon the heads of Kings and Princes, of Kingdomes and Nations, of cities and peoples, are

are nothing else but the rebukes of heaven for not serving him.

2 The land about whose peace and safetie wee are contending, and wraſtling, and ſtrugling this day with him, that hath them in his hand, the great and terrible God of heaven and earth, is (as our hearts well know it, and feele it) a land of ſorrows, of feares, of troubles, and of great anxietie, and perplexitie of ſoule to the inhabitants thereof, even ready to conſume and eate them up: but what are our ſorrowes, our feares, our troubles, our anxieties, and perplexities of ſoule made of? What is the

the matter, and (as it were) the very substance of them, but onely our sinnes, our defectivenesse, and wanting, our having beene found too light in the service of God? and so the Scriptures use constantly to speake, to call punishments, sinnes, in some such sense or figure of speech, as the nation of the Jewes, *Iacobs* naturall issue and posteritie, are usually expressed by the names of *Iacob* and *Israel*, in the scriptures, because they came all out of his loynes, and were sometimes nothing else, but *Iacob*. Thus *Esay 24. 20.* *The transgression of the land shall be heavie upon it;* meaning,

meaning their punishment for their transgression shall be heaue upon them. So againe, *Hosea 10. 13. Yee have plowed wickednesse, yee have reaped iniquitie.* So that our feares, our sorrows, our troubles, &c. are nothing but our Idolatries, our superstitions, our pride, our covetousnesse, &c. Can the bulrush (saith *Iob*) grow without mire? (*Iob* 8. 11.) and yet certainly God can more easily make the rush to grow without mire, than hee can sorrow or trouble, without sinne. *Anger is not in mee* (saith God *Esaiah* 27. 4.) that is to say, till it be put into him: and how is it put into
to

to him? by setting bryers and thornes against him in battaile, that is, by the raising up of weake and contemptible men in disobedience and rebellion against him, who are therefore resembled to thornes and bryers, because they are ill to be handled, but easie to be burnt: so rebellious, and wicked men are troublesome, and offensive to God, and hard to be endured by him, but they are easie to be destroyed and consumed. And if anger be once put into the Lord, and the fire of his wrath be thoroughly kindled, except the fewell be withdrawne from it in time,

time, it will burne terribly, even to the lowest hell: (as the Scripture speakes, *Dent. 32.22.*)

3 It may be you thinke (at least many of you, that are of weaker, and looser consideration) that you have your full load upon you, all things are as bad with you, as they can be, that there is scarce any roome or place left in the body of the state or land, to have any new wound given it: that you cannot be in worse case than you are. Alasse (as our Saviour saith to the Jewes, *Mat. 23.29.*) you are deceived not knowing the Scriptures, nor the power of God. As there is no fire
or

or burning so vehement, or great, but by the laying on of dry wood, or casting oyle upon the flames, will make it greater : so there is no affliction, no judgement, no calamitie, so grievous, or so heavie, and terrible upon a nation, or people, but the iniquitie and sinne of the nation still continuing and increasing, the judgements of it may be yet increased seven fold (at least.) God is able to hold out as long in expending of plagues, and vengeance, upon the children of disobedience, and rebellion, as hee is to hold out in mercie and goodnesse to those that serve him and obey him, which

which is to the dayes of eternity. And therefore, as Christ saith, (*Matt. II. 21.*) that it shall be easier for *Tyre* and *Sidon*, than for *Corazin* and *Bethsaida*; and so for *Sodome* and *Gomorrhah* than for *Capernaum* in the day of judgement; and yet both *Tyre* and *Sidon*, *Sodome* and *Gomorrhah*, are like to have a very sore, and terrible day of it, when it comes: so our present condition, though it be full of heaviness, and makes our bellies or bowels to sound like a harpe within us (as *Isaias* expression is, *chap. 16. 11.*) the land being like a wild bull in a net (as the same Prophets expression

pression is in a like case) bearing, and tearing it selfe this way, and that way, and not able either to finde, or to make an issue out of its troubles, yet is it tolerable, & easie to be borne in comparison of what yet may be, if the hand of the Lord shall be stretched out against us still. Which extremitie of misery, there is no ground of hope at all, that wee shall escape, or be delivered from, except the whoredomes of *Jesabel*, the abominable Idolatries, and superstitions of that mother of abominations be taken from betweene our breasts, except the blood, wherewith the
land

land now for many yeares together hath beene polluted, be some wayes purged and attoned, except there be some short worke made (in one kinde or other) with the Agents and factours for the Sea of Rome amongst us, and the course, and the vent of her trade and merchandice stop't, (which yet increases dayly) except judgement runne downe as waters, and righteousness as a mighty streame. (*Amos 5. 24.*) to beare down, wash, and carry away as well the strong, insolent, and countenanced impieties of the land, as those of lesse resistance; except the lion will be content to
eate

eat straw like the bullocke, and live upon it too, that is, except the oppressor will cast away his rod, and the rich give over his trade of grinding the faces of the poore, & live upon that which is their owne, in a righteous and innocent way: except the great prophannesse of the land, cease from the hearts and mouthes of men: in a word, except there be a reformation, at least of the crying finnes, and loud provocations of the land, wee must looke to heare the sound of the trumpet of Gods judgments, yet lowder and lowder amongst us, till it be exceeding loud and
tirrible

terrible indeed.

4 For that hath beene Gods constant method in proceeding against a nation or people, to begin with rods, to goe on with scorpions, and to make an end with lyons, that teare all in pieces, and devoure: except he be met withall in the way of his judgments, with repentance, and teares: destruction, still rising, and ripening, and coming on towards perfection, as the corne doth to the harvest, first the blade, then the eare, and lastly the full corne in the eare. The impenitencie, and stubbornesse of a people, despoyles the father of mercies, and
the

the God of all comfort, of all his bowels and compassions : they turne the God of all grace, into a consuming fire : you must looke to see your land an *Aceldama*, a field of blood, and your cities, and houses flaming up towards heaven like *Sodome*, except you compound with the Almighty for them in repentance : except you will ransom them with the casting away of your great transgressions . Sinne when once it hath drawn blood of you, will never give over hunting and pursuing you to the death, except you first give over the following of it. A land
of

of righteousness, turned into a land of wickedness, without repentance is no more meete, or capable of the mercy of God towards it, than the ragged and steepe rockes are for a horse-race, or to be plowed with oxen. The comparison is the Prophet *Amos*, in the 6. chap, 12. vers.

This for the former branch of Reproofe, bent against the faces of such; who regard not the service of God notwithstanding the bountifullnesse of his rewards, towards those that serve him.

5 Secondly by way of Reproofe (more briefly)

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If

If God be so gracious towards those that serve him, and will not be served for nought: then are those likewise children of reproofe, who though they do not wholly despise, or neglect this service of God, yet they are afraid of being burdened, and overcharged with it: they will binde it to it's good behaviour, that it must not wrong, or hurt them, neither in their bed, nor in their bushell, I meane neither in their ease nor pleasures, nor in their businesse and profits. We have many like post-horses, who will runne their stage lively enough, and with good mettall
and

and speed: but it is death to them, to goe never so little further: so is there a generation both of men and women amongst us, who can with some tolerable patience and attention goe along with the minister of God speaking the Oracles of heaven, whilst the glasse is running: but if hee carrieth them a little further, though the great things of their owne peace be never so earnest, and instant with them; yet (alasse) they are themselves no longer: they now begin to sweate, and to faint, and sometimes to nestle this way, and that; as if their seats by

this time were growne too hot for them: or, as if all that is spoke after the houre is expired, were unsanctified matter, and borne out of due time: they cannot relish it, nor edifie by it.

6 To men of thus low and straitned spirits in the service of God, I shall onely say this (for the present) that if God gave Rewards for his service, by neeked scant measure, if hee gave so many heavens of an houre long apiece, as wee heare sermons whilst wee live, this were some tolerable ground for men to nourish, and suffer their hearts in such an humour: but they

they that say, they hope
for good measure indeed
at Gods hands, measure
heaped up, pressed downe,
shaken together, and run-
ning over, they that looke
for crownes of rightcouf-
nesse, for life, and immor-
tality from God, by way
of reward; for these men
to nurture, and traine up
themselves, and their
hearts in such degenerous,
and unsutable strains, and
wayes, as wee speake of,
to make their *Epha* so
small, when Gods *Omer* is
so great, is it not, as if (in
Iehoash's comparison, 2.
Kings 14. 9.) *The thistle*
in Lebanon, shall seeke to
the Cedar in Lebanon, to
give his daughter in mar-
riage

riage to his sonnes: it is altogether unworthy the name, not of religion only, but of reason it selfe. But I shall not now insist any further on this.

C A P. IX.

*Comfort from the Doctrine
for those that are, and
chiefly for those that have
beene, and yet continue
the servants of God.*

I. **I**N the fourth place,
by way of comfort,
for those that are, but
especially for those that
have beene, the servants
of God. If God be in-
deed so open handed, so
full

full of rewards to those that serve him, then let such, as have wrought to the throne of heaven, that have beene diligent and faithfull in the affaires and service of God, in case God hath done no great things for them yet, since they first entred his service, let them lift up their heads, and be comforted from hence: their worke is all this while with the Lord, and will be shortly with them, even in their bosomes. As the Scripture saith of Christ, that *hee that doth come, will come, and will not tarry*: so hee that doth reward, will reward, and will not tarry: All your

sufferings from Christ in any kind, all the labour of your love that ever you shewed to any of the Saints ; all your prayers and hearings, and addressments unto God in any kinde, all your holy conferences, and meditations, in their full weight and number, all your holy purposes and resolutions, all your standings up to plead the cause of God, or of his truth or people upon any occasion, all your instructions administered to the ignorant, reproofes, and admonitions to delinquents, yea all the diligence, and faithfulnessse you have used in your particular callings,

callings, in conscience unto God, if there be any other worke, any other service, in any kinde, wherein you have obeyed the voyce of the Almighty: behold the exchequer of heaven is countab'e unto you for it, it is as good estate, as good strength, life, peace, joy, glory, as any *Abraham, Isaack, and Iacob*, or all the Angels of heaven stand possessed of.

2 As *Peter* speaks concerning the estates of one kind of wicked men, (2. *Pet. 2. 3.*) That their judgment of a long time lingred not, and their damnation slumbred not: meaning,

G 5 that

that from their first entrance upon those wicked practises, their judgement and condemnation were comming neerer and neerer upon them daily, and not onely so, but that they slept not, nor slumbred not by the way, that is, they gathered and increased weight and measure in their comming, every houre the execution of them was deferred, there was a proportionable addition made to them, so that they came full payd, and fell fore and terrible above measure upon them at last: so may it be sayd of that happinesse and reward of the servants of God, which yet are not come

come unto them, that yet of a long time they linger not, they are upon their way, every houre and moment brings them nearer and neerer unto them: neither do they sleepe nor slumber by the way: God will give reward, not for worke and service onely, but for time of forbearance also: the longer it is ere hee makes us a returne of our righteousness from heaven, hee makes it so much the richer, and with the more advantage, when it cometh.

3 It may be there are some among you (yea I hope there are both men, and women not a few, of whom

whom I now speake) who have beene heaving at this great stone, where unto all the shoulders of the land are this day put (if yet it may be removed) you have (I meane) humbled your selves and afflicted your soules in private before God, for the peace of your nation, and people: and as yet you have eaten little of your labours, the heavens are yet as blacke, or blacker, over your heads, then they were: the judgement and destruction of the land, yet workes before your eyes. Well, yet let this ground of consolation support you: God hath not beene, neither ever
will

will be sought of you, in
vaine : you must give
your prayers and teares,
your humiliations and fa-
stings a little time to
worke, though you thinke
it long ere you heare of
them, there are others (on
whomsoever they fall in
another kind) will thinke
they heare of them soone
enough: when they fall
downe from heaven, in
fire and blood upon the,
they will bee ready to
thinke with the Di-
vell, that they are tor-
mented, they are destroy-
ed before their time. And
so for the service of this
day, if you performe it,
with all your hearts, and
with all your soules, feare
not

not, but it will doe you as good service, as ever *Dauids* worthies did him. I will defend your land against the *Romish Philistims*, your enemies, and bring downe the high lookes, the pride and insolencie of the sonnes of *Anake* themselves; the overgrowne greatnesse of their statures, their six fingers on every hand, and sixe toes on every foote, the monstrousnesse, and formidablenesse of their power, shall not be able to deliver them out of the hand of your teares, and cries, and importunities, wherewith you have armed your selfe against them this day. So much for this use also.

CHAP. X.

*The first Doctrine concluded
in an use of exhortation.*

Firstly (and lastly) for
exhortation: If this be
the grace and bounty of
the great God of Heaven
and Earth, that hee will
not be served by his crea-
ture for nought, but hath
both purposed and pro-
mised to recompence all
services, and whatsoever
good thing any man doth,
sevenfold into our bo-
somes; let us all be ex-
horted and perswaded
from hence, without any
consultations had with
flesh and blood about
the

the matter, to cōsecrate our
selves this day (& so for
ever) to this blessed service
let us (out of hand) enter
our names in the list or roll
of his servants, & resolve
frō henceforth to work to
the Throne of Heaven: let
all other work, w^{ch} is incō-
sistent with the worke of
God, be an abomination
unto us, & let all our right
hands forget their cunning
when ever they shall offer
to lift up themselves unto
it: and as for that master, to
whom we gave our selves,
indeed, as servants to obey
in the dayes of ignorance,
I meane unrighteousnes, or
sin *Rom. 6. 16.* let us breake
his yoke from about our
neckes, and cast his cords
from

from us: let us trample his authority under our feet, & make an escape from his Iron Furnace, that so we may be at perfect libertie to runne the wayes of the Commandemēts of God, & have nothing to do, nothing to look after, but on-ly the advancemēt of his throne & glory, & things subservient thereunto.

But lest this may seeme a hard saying to flesh and blood, to men that neither have knowne God, nor what his service meaneth (being the men, whose peace in speciall manner wee labour and travaile with in this exhortation) to be called off from the ease and pleasures

tures of the flesh, and from the service of Mammon, who giveth them wages daily which they see, and taste and handle, to serve an unknowne master, whose worth and service doe no wayes suite or sort with their spirits, I desire to propound a few motives or considerations to ease the burden of our exhortation, and which by the blessing of the most High upon them, being once gotten into their hearts and inward parts, may render the service of God, sweet and desirable above all things unto them.

First therefore let such men consider, that hee
whose

whose service is now tendered and recommended unto them, is the great, and excellent and mighty Iehovah, the glorious possessor of Heaven and earth, who hath the heaven for his throne, and the earth his footstool, *Who is attended by thousand thousands of Angels, and ten thousand times ten thousand stand and minister unto him, Dan. 7. 10. to whom the nations are as the drop of a Bucket, and the inhabitants of the earth as Grasshoppers, and are counted as the small dust of the ballance, Esa. 40. Who is terrible to the Kings of the earth, Psal. 76. 12. and bringeth Princes to nothing, and maketh the Judges* of

of the earth, as vanitie, Esa. 40. 23. In a word : hee is that God, of the treasures of whose wisdom, goodness, power, glory, majestie there is no end, nor ever shall be : he is a God from everlasting to everlasting. If the greatnesse of a master be any recommendation of the service, if to powre water on hands that are honorable, be an imployment of higher satisfaction to the minds of men, then on those that are meaner, if attendance upon majestie and greatnesse, bee rather wages then worth, honour then service ; then hath the service of the God of Heaven the preheminence;

nence ; and no other im-
ployment, no other ser-
vice whatsoever to be de-
sired in comparifon there-
of; because his throne
ruleth overall, he is infi-
nitely exalted above all
Gods. They are a paire
of fayings amongst us,
which are too ftrong in
reason and truth to bee
gaine-faid : that there is
no fifhing, to fifhing in
the Sea : no fervice, to the
fervice of a King : and So-
lomon defirous to advance
diligence and carefultneffe
in bufineffe, all he could ;
had no greater encourage-
ment, no price or crowne
of greater value to hold
faith unto it then this, that
it would be their prefer-
ment

ment to the service of Kings. Seest thou a man that is diligent in his businesse? he shall stand before Kings: hee shall not stand before meane men, *Prover. 22. 29.* Alasse they that stand before annointed dust and ashes (I meane earthly Kings themselves stand before meane masters, in comparison of those who serve that high and loftie one, who inhabiteth eternitie (as *Esay* speaks.)

Secondly, this service of God, whereunto wee exhort and perswade, is due debt from his creature: all reason equitie and conscience stand up to plead the right & title of the Almighty

mighty hereunto. First the law of our creation or being, setleth this tribute we speake of upon God. He that is **Alpha** by will and good pleasure, is **Omega** by right & conscience: the beginning of a thing deserves to be the end of it. Give her of the fruit of her owne hands (is *Solomons* plea on the behalfe of his vertuous woman, *Prov. 31. 31.*) and let her owne works praise her in the gates. *Who planteth a Vineyard* (saith *Paul*) *and eateth not of the fruit thereof?* Hee speaketh this, not so much *de facto*, as *de jure*, not as a matter which simply men did, but as that which they did very lawfully

fully, no man taking the least offence at them for so doing. The scope likewise of the place, cleerely evinceth this to bee the meaning; which is to shew, not that Ministers of the Gospell did receive, but that lawfully they might receive and looke for maintenance, from their labour therein. If mens labour or charge in planting, give them a right to eat what they please, of the fruit of the trees planted by them: much more is the gift of subsistence and being from God, a lawfull ground unto him, for requiring any service from his creature, futable to the
the

the being received from him. And *David* accordingly labours to promote the cause of the worship and service of God, both in his owne conscience & other mens, by the equitie of the same consideration. *Come, let us worship and fall downe, and kneele before the Lord our Maker, (Psal. 95. 6.)* As if he should have said: if we acknowledge God to bee our maker, there is no refusing, no standing out against his service.

Secondly, the law of protection, and second the Law of Creation, and joynes hand in hand with it to maintaine Gods right to the creatures ser-

H vice

vice. He that saves a mans life, having a lawfull power to take it away, purchaseth to himselfe a just title to the best improvements thereof. Now God (wee know) is the great and gracious, and mighty protector of the world: hee defends the whole earth with his loving kindnesse, as it were with a shield. *What shall I doe unto thee, O thou preserver of men?* saith *Iob* unto God, *Iob* 7. 20. *In him* (saith the Apostle) *that is, by or through him, we live, & move, and have our being, viz. continued and made good unto us, Act. 17. 28.* And Christ, *Heb. 1. 3.* is said to carry, or beare up
all

all things by his mighty Word : as if there were nothing, that could either goe or stand alone, or as if the whole creation were ready to sinke right downe into nothing. If Christ should let goe his hold, but a moment. And yet wee know wee are all obnoxious to him : and long since put a sword into his hand, wherewith he might justly have slaine us at once. He that protecteth us upon these termes, doth he gather in proportion, above what he scatters, if hee receive service and obedience from us ?

Thirdly, the law of Preservation, and maintenance,

nance, strengthens his title hereunto yet further. *who feedeth a flocke, and eateth not of the milke of the flock?* saith the Apostle, 1. Cor. 9. 7. Support and maintenance are ready to complaine, and cry out of injury, and wrong, if service be denyed them. *Because wee have maintenance from the Kings Palace, it was not meete that wee should see the Kings dishonour: therefore have wee sent and certified the King: was a good reason, though in bad men.* Ezra 4. 14. It is the brand of the child of perdition, to have eate of our Saviours bread, and yet lift up his heele against him: Job. 13. Well then, God being

being the great Foster.
Father of the World, fil-
ling all our hearts daily
with food and gladnesse,
he, who opening his hand,
satisfieth the desire of e-
very living thing (as Da-
vid speaketh, *Psal.* 145. 16.
and putteth the staffe of
bread into the hand of all
flesh, giving it strength
likewise to support them:
How shall we despise such
a great and solemne in-
gagement as this? How
shall wee breake, or cast a-
way such golden cords as
these from us? that is,
how shall wee refuse to
serve him? *The Saints*
indeed shall judge the
world: (1. Corimb. 6. 2.)
but the ox, and the asse

H 3

shall

shall judge and condemne us, if wee know our Masters crib no better.

Fourthly, the Law of Redemption triumpheth yet above all therest, in the vindication of Gods right and title to the best of our strength in his service. And as himselfe teacheth us to reason for our selfe, on the one hand: *Hee who spared not his owne Son, but gave him for us all to death, how shal he not with him give us all things?* So on the other hand this love of his to us, so richly manifested in the death of his sonne for us, teacheth us to reason against our self, (and yet not against our selfe neither, if wee knew the

the things of our peace and glory) for him. He who spared not his owne Sonne, but gave him for us all to death, how shall he not for such a giift expect and looke for all things from us , yea, how shall wee not for such a giift prevent his expectation herein (if it were possible) and even give him all things , though hee looked for nothing. To dispute the interest God hath in us, or to demurre upon his service, is to set abroach a new queree in the world, and to aske for whom Christ died ? whether for Angels, or for the seede of *Abraham* ? Hee that is out of Gods work,

and despiseth his wayes,
and glory, seemes willing
to comfort the Devills,
and to possesse them with
a hope, that it was the
Captivity of hell, and not
of the world, that was
turned by the death of Je-
sus Christ. There is no
withstanding, no rising
up against the Majestical
power, and authority of
this law: it leaves a man
nothing of himselfe, it de-
spoyleth him of all right
and power of living to
himselfe, and seeking his
owne things; it seizeth
upon all his heart, and all
his soule, and all his
minde, and all his
strength, upon all that he
is, and all that hee hath,
and

and all that hee is able to doe, for the use and service of the great God of heaven and earth: and all this it doth by a strong and high hand of righteousness and equitie. So that there is no man that acknowledgeth his Redemption wrought, his ransom paid by Jesus Christ; can murmur or complaine in the least degree, that hee is served neither better nor worse (as wee say) then thus, to be caught up out of himselfe, and from the earth, and by a holy violence constrained, and compelled to serve above, and to attend the throne of heaven, and to

live unto him that sitteth
and reigneth thereon for
evermore . Redemption
by Christ, is, as the most
gracious Law-giver in one
kinde , so the most severe
in another, that ever was:
God himselfe never gave
Law, that reach't so farre,
or so deepe into his crea-
ture, Other lawes and
commandements of God
it shooke off from it self,
and despised , and yet
God was able to beare
it, and to over-rule and
keepe backe his fire and
brimstone, that they brake
not out , to take venge-
ance of the transgressours :
yea notwithstanding the
contempt , and disobedi-
ence of his creature to that
Law,

Law, yet hee lov'd it still;
yea with such a love, that
travailed with no lesse
birth, than the gift of his
onely begotten sonne Je-
sus Christ out of his bo-
some, for the comfort,
peace, and blessednesse of
it. But the Law of that
service which the gift of
Christ and Redemption
by him, imposeth upon
man, is indispensible al-
together: that knowes no
mitigation, or compli-
ance: all the grace, good-
nesse, mercy, compassion,
bounty, patience, long-
sufferance in God, will ne-
ver looke after, never think
the least thought of ma-
king the least provision
for the peace or safety of
him,

him, that shall live and die in disobedience to it. There is no bit or bridle that will ever be put in the jawes of hell, to keepe it from falling upon such a man: nay hell will be ready to cry to heaven for more fire, and brimstone, (if it were possible) to advance the torment and destruction of such a creature.

Fiftly (and lastly,) the Law of instruction, rejoyceth also to do service to the God of heaven, in this kinde, and further ingageth his creature, man, to serve him. *Teach mee (O Lord) the way of thy statutes: and I will keepe it unto the end. Psalm. 119. 33.*

David

David thought it was but reason, to covenant with God, to give him practise, for knowledge, service, for teaching. Yea, God himselfe, who is farre from overvaluing any gift or grace vouchsafed to his creature, nor ever chargeth any commodity of his, wherein hee deales with the world, with any hard, or unreasonable imposition, hath yet put such an estimate or rate upon knowledge, that whosoever receives it, must either render service, and obedience upon it, or else suffer punishment above his fellows. Therefore service to God, is a rent charge naturally due, and issuing
out

out of an estate of knowledge, to whomsoever it is given. The servant that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. But hee that knew it not; and yet did commit things worthy of stripes, shall be beaten with few stripes, &c. Luk. 12. 47, 48. with what severitie of displeasure did God proceed against those heathen, that withheld the truth in unrighteousnesse? Rom. 1. 18. and that especially, because, that when they knew God, they glorified him not as God, &c. vers. 21. that is, (in effect) they did not serve him. And

David

David propounds it, as a matter of the greatest and most apparent equitie & which the consciences of all men cannot but see and acknowledge, that God who teacheth men knowledge, should chastise and correct, namely when those that are taught knowledge, refuse to tender service and obedience, as a dutie or tribute belonging thereunto, *Psal.* 94.10. upon which place the Chaldee Paraphrase hath these words: Is it possible, that he hath given the Law to his people, and they not be rebuked when they sinne? So that this service of God; whereunto you are exhorted,

ted, is nothing but what is due unto him, by multiplicitie of Titles and engagements from you: you must trample under foot, right upon right, reason upon reason, equitie upon equitie, and turne head upon all conscience, if you will stand out, and rebell against the voyce of this exhortation. And know this, that if you will break all their golden Cords by which God hath tyed and bound you so fast to himselfe and his service, and cast them from you; God will gather them up from your hand, and turne them into Scorpions, and make a terrible scourge of them, it may be for your
con-

consciences by the way, but most assuredly, for your soules in hell. Every reason that pleads for the service of God at your hands in this world, will pleade for vengeance against you at the hand of God, in that which is to come, if it bee despised.

Thirdly, to make the necessitie of your serving God more weightie and prevalent upon you, consider, that as it is his right, so it is his commandement also, to be served by you. Hee hath declared, and testified from heaven, that hee is fully purposed to stand upon his right in this behalfe,

halfe, that hee lookes for the hearts and hands of all flesh to be lift up unto his Commandements .

Serve the Lord with feare, and rejoyce with trembling.

Psalm. 2. 11. Hee doth not simply command service of men , but is very choyce of the service hee commands : it must be made savory , and such as his soule loveth : it must be prepared for him with that spirituall composition of feare and joy. So againe, *Psalm. 100. 2.* *Serve the Lord with gladnesse, &c.* Besides other passages in Scripture of like importance , and charge, without number. now then let it be serious-

ly

ly thought of, and laid to our hearts, as hot (or hotter) than they can well endure it, of what high concernment it is to the creature, both on the right hand, and on the left, that the voyce, and commandment of God be obeyed, *Mallet obedire, quam miracula facere, etiam si possem*: I had rather obey, than worke miracles, though I could, was a straine of that wisdome, which God gave unto his servant *Luther*. The truth is, that obedience it better, than a being in heaven simply: because without obediēce, a being in heaven would soone be turn'd into a being in hell (a position

tion ratified by the fall of Angels) whereas on the contrary, a being in hell, would soone be turned into a being in heaven, if obedience be found with it (a conclusion gloriously sealed by the resurrection of Jesus Christ from the dead, and his ascention into glory, *Thou wilt not leave my soule in hell, nor suffer thy Holy One to see corruption. Act. 2. 27.* Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? saith Samuel to Saul, *1 Sam. 15. 22.* So that he that obeyeth the voyce of God, pleaseth him: and he that pleaseth God is a bene-

benefactor to many, and pleasures the world round about him. God is seldom pleased, but the windowes of heaven are presently opened, and the blessings thereof powred downe upon the Earth. But oh! who is able to abide the heate of his indignation when he comes to avenge the words of his mouth, upon the disobedient and rebellious? What is it that puts the foundations of the world out of their course? that makes Kings and Princes to labour in the very fire? What is it that teares up the mountaines by the rootes, and carries them into the midst of the Sea? What

What is it that shakes so terribly the Earth, as it is at this day, nation being risen against nation, and Kingdome against Kingdome? What is it that causeth the Sunne to be darkned, and the Moone to be turned into blood, and the Starres to fall out of heaven, and the powers of heaven themselves to be shaken, that is (as some interpret) the holy Angels with astonishment at the great terrour of the Almighty falling on the earth? In a word: What is that separates betweene the world, and the peace of it, having the God of Peace for its Protectour and Ruler, that
turnes

turnes the Father of mercies, and the God of all comfort, into a consuming fire to it, but onely the neglect and contempt of this great commandement of the most High: He commands the world to serve him: and the world would make him serve with her sinnes: and this is that, that the jealousie of him, whose name is jealous cannot beare. Thus the great breach is made upō the earth, & the whole world (in a manner) cast upon the bed of sorrow: yea, from the wombe of the contempt of this Commandement of God, are the regions of darknesse replenished with inha-

inhabitants , and the chambers of death furnished with guests, to be lodged in shame and torments for ever.

Fourthly, to ease the burthen of this exhortation (to the service of God) where (I conceive) it wringeth and pincheth most, upon the shoulders of naturall and carnall men ; consider, that if you be but once really perswaded, and made willing to take this yoke upon you , to consecrate your selfe to this service of God ; all the bitterness, and burthensomenesse, and unpleasantnesse thereof unto you, is past immediately. The greatest snare

snare of death, wherein
vaine and inconsiderate
men are taken, and held
from the service of God,
(I conceive) is this. They
conceive, and imagine,
that the waies of God, and
religious courses, which
are so contrary unto their
natures, and wherein they
taste a bitternesse like
death, for the present, will
never be healed of this
antipathy and unfurable-
nesse to them, but will
continue alike bitter and
distastefull, to the end.
Upon which apprehensi-
on the heart is enraged,
against all that is called
holy, and stands off at de-
fiance with spirituall
courses, feeding upon, and

I stren

strengthening it all with this reasoning, that it shall never be able to hold out in a way of that enmitie, and irkesomenesse to it: and so resolves never to taste or make tryall of it, but seekes matter of pretence, and quarrell, and exception against it. Therefore to remove this stumbling stone out of the way of these men, and to represent the service of God upon more hopefull, and desirable termes unto them, than so: I desire this may be taken into knowledge and diligent consideration: that if men shall suffer themselves to be perswaded, to be really, truly, and inwardly

wardly willing to embrace the service of God, by meanes onely of this change in their mindes, and hearts, the troublesome and offensive-nesse of those wayes, and courses, wherein God is to be served, will be eased and taken away. To move upwards towards the circumference, is a motion as naturall, and of as much ease and delight to fire, as moving downewards towards the center, is to a stone, or other heavy body: and a stone, if it were changed into fire, or had a contrary propension of levitie put into it, would performe the motion upwards, with as

much ease and contentment, as now it moves downwards . So to the figge-tree, it is no more labour or paines, to bring forth that sweet and pleasant fruit wee call figs, nor to the vine to bring forth grapes, than it is to the thorne to bring forth that harsh & sowre fruit, which is proper to it: or to the thistle, that unprofitable flower that grows upon it. In like manner, when the frame of the heart, & bent of the will are chāged, whē new dispositions & inclinations are planted in the soule, wayes of righteousness & holinesse, are as suitable unto him, & of as naturall & sweet compliance with

with his spirit, as wayes of vanitie and loosenesse were, whilst his heart was yet carnall. *It is joy* (saith *Solomon, Prov. 21. 15.*) *to the just, to do judgement:* and what can it be more to the drunkard, to be drunken, or to the uncleane, to practise uncleannesse? *David* saith, that his soule should be fill'd with marrow and fatnesse, when he remembred God on his bed. *Psal. 63. 5. 6.* And can the ambitious mans speculation of all his honours and greatnesse; or the covetous mans rumination of all his treasures and riches, yeeld them a more cordiall extraction, or more spiritfull quintef-

I 3 sence,

sence, then this? When the heart is renewed, there is an agreement made betweene the man, and the commandements of God, and then they can walke friendly and lovingly together. Yea, it is not onely true, that wayes of holinesse are as connatural, and pleasing to a man, when he hath changed his carnall heart for a spiritual, as wayes of sensualitie were before: but there is seven times, yea seventie times seven times more inward contentment, and satisfaction to him, in these wayes now, than ever there was in those false and crooked wayes of sin before. This were easie
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to demonstrate: but I hasten to the fift and last motive, which I dispatch in few words.

Therefore fifthly, (and lastly,) to render the service of God, too desirable unto thee (if it be possible) to be refused, consider, how great the recompence of the reward is, that belongs unto it, and is settled upon it, with as good security as heaven it selfe can give. Suppose the worke were never so hard and sore, and that to serve God, were to dwell among lyons, or in the shadow of death all a mans dayes: to *fight with beasts after the manner of men*, (as Paul sometimes

did at *Ephesus*. *1. Cor. 15.*)
to be as sheepe appointed to
be slaine all the day long;
suppose it would turne
our blacke haire into
white before their time,
and bring the symptoms
of foure-score (as *Moses*
expresseth them, *Psal m. 90.*
10.) upon our strength
at twenty or thirty, even
paine and sorrow; sup-
pose we should spend our
whole portion, and all we
have in this world, in it,
yea, and be spent our
selves upon it; what were
all this in comparison of
farre more exceeding great
reward, which attends the
end and issue of it, (be-
sides what is received in
present, and concurrently
with

with the worke ; which though it be but first fruits, and gleanings, yet is it better than the whole lumpe, or vintage of the world) and which is in the hand of the great Master, who is served, ready to be given, *in good measure, heaped up, pressed downe, shaken together, and running over into our bosomes.* The Nations of the world are many, and the inhabitants of the earth innumerable, if they were mustered accordingly, they would make many armies, great and terrible: yet in respect of the infinite greatnesse of God, *Behold, the nations are as the drop of a bucket, and are*

counted as the small dust in the balance: (which will not so much as cast the scale) yea, All nations before him are as nothing : and they are counted to him lesse than nothing, and vanitie. Esay 40. 15, 17. Doubtlesse there is the same disproportion, betweene all the troubles, difficulties, losses, crosses, offences, inconveniences in every kinde accompanying the service of God, and the reward belonging to it: they are all but as the drop of a bucket, or as the small dust of the balance , in comparison hereof: yea they are to be esteemed lesse than nothing: yea, it were no hard

hard matter for a servant of God, that knew how to manage such an advantage to the best, to take the very hope and expectation of his future reward, and by the power and glory of it, to make him selfe past sense and feeling of any thing hee suffers or endures in this world, in the way of his service. 'Αλλ' ὑμεῖς ἀκούετε λόγον πίστεως, &c. But I passe for nothing; was the invulnerable temper and condition that *Paul* had wrought himselfe up unto, in this kinde: bands, and afflictions hee passed not for, nor for any thing else of that nature. *Acts* 20. 24. What shall I, or what

what can I say more? if men either desire to fulfill the course of their pilgrimage on earth with joy, or to see the dayes of eternitie in heaven, or seeke the good things of this world, or of that which is to come, there is no meanes, no method, like to the service of God, to put us into possession of both desires. I know nothing, but godlinesse (which is, in effect, the service of God) that hath either the promise of this life, or of that which is to come: but sure I am that this hath the promise of them both: *1 Tim. 4. 8.* and as sure I am, that having the promise, it hath,

hath, and shall have the performance also. Men that love death (as *Salomon* speakes, *Prov.* 8. 35.) that can make joy of torment, and happinesse of misery, that can neglect, and despise all that the great, and mighty God can do, either for his creature, or against his creature, either in this world, or in that which is to come, may turne the back upon the voyce of this exhortation, and keepe their liberty and freedome to serve sinne: but you that can relish the love of God, and love to walke in the light of his countenance, that can tell what to doe with peace and com-

comfort on earth, or with crownes of glory and equality with Angels in heaven, that neither love the smell of fire and brimstone by the way, nor the torment of it at your journeyes end: open you your bosomes wide, and loose not the least breath of the exhortation given: desire, love, embrace the service of the most High God: and pray for enlargement of heart and soule, that you may desire, love, and embrace it yet seven times more.

ESAI AH

ESA. 8. 13, 14.

*Sanctifie the Lord of hosts him-
selfe, &c. And he shall be for
a Sanctuary, &c.*

CHAP. XI.

*The words further opened
then before, and way made
for the explication and
handling of the second Do-
ctrine.*

S*anctifie the Lord of
Host himselfe, &c.
What is meant
by Sanctifying in this
place, and what the nature
of the duty requires here-
in, is, we shall shew in the
expli-*

explication of our Doctrine, who is meant by *the Lord of Hosts*. It is one of the great Titles of honour that belongs to him, that is the high and mightie Possessor of Heaven and Earth, the great and glorious God blessed for ever: and it represents him in that Sovereigne and absolute power and command hee hath over all creatures whatsoever, even over those that have the greatest strength, and power, and that are most formidable to others, as Hostes and Armies are, & in that respect seeme most incapable of rule, and command: for I conceive that in this stile of Honour,

nour, which is so constantly appropriated to Gods Hosts, or Armies, are mentioned as the utmost bounds and highest perfection of all created strength, and so include all inferiour strength of the creature whatloever: according to the frequent manner of the Scripture, and proprietie of the Hebrew tongue which usually put the extreames or limits of things for the whole content or compass: as (to omit many other instances in Scripture) *Psal. 2. 8.* where the Prophet speakes in the person of God the Father to Christ, bids aske of him, and he will give him the

the Heathen for his inheritance, and the utmost parts of the earth for his possession: that is, the latitude and extent of the whole earth, meaning there shall be no language nation or people under Heaven, but shall be subject to him. Now this name or title of *Lord of Hosts* is in this place given unto God (rather then any other because it so well answers the present occasion, or that duty which the Prophet here requires to be performed unto him. It represents God under such a notion or apprehension to the minde or thoughts of a man, which will helpe the soule

oule to be delivered of the duty with ease, if it be rightly conceived and beleaved: Hee that knowes what it is to be the Lord of Hosts, and beleeves God to bee such a Lord indeede, cannot lightly but sanctifie him.

Secandly, let him bee your feare, and let him bee your dread: that is, bestow upon him the whole and intire substance of that affection or passion within you, called feare, both in the ligher or lower motions and risings of it, and also in the weightier and higher: as if hee should say, feare nothing else but him, little or much. Let him be your feare, and let

let him bee your dread : that is, let him bee the matter or object not of your dread only or deepe feares, but of your feare simply, of the least and lightest of your fears. And this latter clause, let him be your feare, and let him be your dread, doth (in part) explaine the former: for this one especiall thing in our *Sanctifying the Lord of Hosts*, to make him, that is, him alone our feare and our dread.

3. It followeth, *and hee will be a Sanctuary*, namely unto you that so sanctifie him ; or (as the word may be translated) a *Sanctification* unto you : There is not much difference betweene

tweene the one and the
other: onely the former
seemes more plaine, and is
readier to be understood;
and therefore we shall the
rather take, that by *Sanctuary*
he meanes a place of
refuge, or meanes of safety
and protection, as a Tow-
er, Castle, Fortresse or the
like (as some translate the
word here) which may be
called *Sanctuaries*, because
they hold some kind of
Analogie with that which
is a true *Sanctuary* indeed
(that is to say) Gods ha-
bitation or dwelling
place in heaven; for as
God hath framed the
heavens (and hath conse-
crated or sanctified them
accordingly) to be a place
and

and perfect rest, peace, tranquillitie, safetie and securitie to all that come thither: there is no evill that can approach that habitation: So those places or buildings on earth that either by common consent of men, have immunities and priviledges to save and protect from outward violence those that are found in them (excepting happily some particular cases) as all Temples consecrated to divine worship whether of the true, or false God, heretofore have beene, or else have beene strongly built, and purposely fortified with Ammunition, and meanes of defence, have

have beene called by the names of *Sanctuaries*. So that when God promisseth to bee a *Sanctuary* to those that shall sanctifie him, the meaning is, that he will be a protector and defender of them, he will take care of the things of their peace and welfare.

4. And that is remarkable in the Prophets expression, that he doth not say that God will provide, or look out a *Sanctuary* for them, but that he himself will bee a *Sanctuary* unto them. By which kinde of expression hee seemes desirous to prevent and cut of all distractions and runnings out of minde and

and thoughts in his people, all castings about in times of danger this way or that, what course they should take, what they should do for their safety, where that Sanctuary should be, that God would provide for them. To save them all this labour and travaile, and turmoile of soule; hee tells them, that hee himselfe will be their Sanctuary: and they shall not neede to looke but unto him. If there be any thing else to be done for their safety, he will direct them, and teach them what it is. A like expression you have, *Ezek. 11. 16. Thus saith the Lord. Although I have cast*

*cast them a farre off among
the Heathen, and although
I have scattered them a-
mongst the Countries, yet
will I be unto them as a little
Sanctuary in the Countries
where they shall come.*

C A P. XII.

*wherein the latter Do-
ctrine is propounded and ex-
plained.*

THe words thus o-
pened, the points of
Doctrine naturally ari-
sing from them will be
this. The sanctifying of
God, is a sure way to make
him, a sanctuary or de-
fence, and (as it were) a
K Heaven

Heaven unto us in times of danger.

For the opening of the Doctrine, two things would be explained: First, what it is to sanctifie God: Secondly, how this promise of being a Sanctuary, made to such a Sanctification of him, is to be understood, and how farre to be extended. The word is sometimes attributed to God himselfe, hee is said to sanctifie: and sometimes to the creature. God is said, sometimes to sanctifie himselfe, and his owne Name: & sometimes) and that more frequently) to sanctifie his Creature: When he is said to sanctifie

Justifie himselfe, or his own name, it is for the most part (if not alwayes) spoke in reference to the thoughts and apprehensions of men concerning him, being low and mean, and altogether unworthy of him and his excellency. In which case hee is oft said to be polluted, and his name to be polluted among the Heathen. Now when God doth any thing, takes a course to vindicate or deliver himselfe, or his name from those meane, and contemptible, and common thoughts which men had of him before, and raiseth the esteem of himselfe on high, in the

minde of men, he is said to sanctifie himselfe. And so in the place cited from *Ezechiel, chap. 38.23.* the magnifying of himselfe, and the sanctifying of himselfe, are joyned together, as being of one and the same importance, and one interpreting another.

2 When hee is said to sanctifie the creature, which is often ascribed to him in the Scripture, and that both in respect of things, and in respect of persons (see an Instance of both together, *Exodus, 29.44. I will sanctifie the Tabernacle of the Congregation, and the Altar: I will sanctifie Aaron also, and his sonnes.*)

sonnes.) When (I say)
God is said to sanctifie
the Creature, this is some-
times to be understood
onely of an **externall**, ty-
picall, or Sacramentall
kinde of sanctification, a
meere and bare Relative
sanctification (for other-
wise all sanctification is
relative, or with relation)
as in the place last menti-
oned . The Tabernacle,
and Altar, and so *Aaron*,
and his *sonnes*, and so the
whole nations of the
Jewes, were thus sancti-
fied by him ; that is, God
separated them, and made
a difference, and distincti-
on betweene them, and
all other things, and per-
sons in the world, with

relation to himfelfe: And sometimes againe, when hee is faid to ſanctifie the creature, it is to be underſtood of a reall and poſitive ſanctification: when hee doth not onely ſeparate, or ſet apart the creature for ſome ſpeciall ſervice, and in ſome ſpeciall Relation to himfelfe, but withall make him partaker of his owne nature and holineſſe. The word ſanctifying in this ſenſe is found, eſpecially in the New Teſtament, as in *Ioh. 17. 17.* Chriſt prayeth his Father to ſanctifie his Diſciples: *Sanctifie them with thy Truth, &c.* So *Ephes. 5. 26.* that hee might ſanctifie, & cleanſe it

it with the washing of water by the word. And *1 Thess. 5. 23 . And the very God of peace sanctifie you wholly, &c.* Thus you see in what sense the word is used, when applyed to God: both in respect to himselfe, and to his creature.

Againe, when it is applyed to the creature, to men, it is with reference to the same object; though not altogether in the same sense or signification. For men are said sometimes to sanctifie themselves, sometimes other things (and persons too) besides themselves, and sometimes God himselfe (as in this place, and

(some others) Not to insist upon the signification of the word, where it is spoke with reference to other Objects (because this may be gathered, by what hath been already said) but onely to open the force and importance of it in Relation to God himselfe, and to shew in what sense the creature may be said to sanctifie him. Now then the creature may be said to sanctifie God two waies, either externally onely, and in the face as (*Paul* speakes) or inwardly, and in the heart also: as *Peter* (alluding to the Scripture in hand) expresseth it. But Sanctifie
the

the Lord God in your hearts;
¶ *Ec.* Now this is to be
considered, that that san-
ctifying God, which is
externall, or in the face
onely may be separated
from that in the heart: but
that in the heart cannot be
separated from it: as there
may be a picture or like-
nesse of a man, where
there is no Realitie or
substance of the person of
a man: but wheresoever
there is a man, there is the
appearance and likenesse
of a man also.

4 But what is it to san-
ctifie God externally: I
answer, it is either by
word, or by deed, to set
forth the glory of God in
his attributes, and perfe-

ctions so, that by such words or works, God may be separated, that is, plainly, and distinctly knowne from all other things, or persons whatsoever, whether in heaven or in earth, that are not God: to sanctifie God, properly, is nothing else, but to separate him to and by himselfe, from all creatures, being, and possible to be: to deliver him (as it were) out of the hand of all common, and polluted thoughts, and opinions that men either have, or possibly may have of him: where he is ranked, and lodged (as it were) amongst creatures, and hath no more glory given him,

him, no more mercy, goodnesse, truth, power, wisdom, &c. ascribed unto him, then creatures have (or at least might have) now when any thing is either done or spoke by the creature, whereby God may be separated, and drawne out (as it were) from amongst such common, prophane, and polluted thoughts, and apprehensions concerning him, so that now he may be conceived of by himselfe, and like himselfe, and like no other, but infinitely above all: This properly is to sanctifie him.

5 And that this is the true Notion and Importance

tance of this phrase of sanctifying God, may appeare from those passages cited out of Ezek. 36. 23.

And I will sanctifie my great Name, which was polluted among the Heathen, among whom you have polluted it, and the Heathen shall know that I am the Lord.

Cleerly implying, that as the polluting of God, or his name, lyeth in this, when the Creature is tempted or occasioned to have low and common thoughts of him, and not to know him to be the Lord; that is, to be that which hee is in his dominion and soveraigntie, above all creatures: so on the contrary, the sanctifying

ing of him, or of his name stands in this, when any, thing is done, by which his glory may breake out, and himselfe be (as it were) seene, and acknowledged in his greatnesse by the creature. Now the glorifying of God or Christ, and the sanctifying of God or Christ, are things that doe not differ in substance, but in respect onely, and consideration. To glorifie God, is to doe that which simply and absolutely tends to the manifestation of his excellencie or glory in any kinde, without any relation to the creature, but to sanctifie God, properly is (as hath beene said)

said) to do that which tends to exalt the excellencies and greatnesse of God by way of disproportion, from, or above his creature. Onely this is to be further remembered (in a word) concerning this outward sanctifying of God; that this may be done sometimes by wicked men, and when the heart is not honest and upright in the doing of it. Naturall men may sometimes glorifie or sanctifie God, as the naturall or unreasonable creature doth, that is to say without any knowledge or intention of any such end in their actions. *The heavens, saith David, Psal. 19. declare*

declare the glory of God: and in that respect may be said to sanctifie him. So *Caiphas* when he prophesied, and *Iudas* when hee confessed he had sinned in betraying innocēt blood, glorified God: but this glorifying or sanctifying God was not their end in what they did, this end set them not a work to do either, and therefore they glorified God without any reward.

6 But this for the externall sanctifying of God; which though it be not the principall sanctification here intended, yet is it included and intended, as well as the other, which is the internall, and

and that which is in the heart. And what this is may readily, and clearly be understood by what hath beene already sayd concerning the outward: for looke what worke or effect it is, which by the externall sanctifying of God, when this prospers and takes place in the hearts of others, is wrought there: when we worke, act, or doe the same in our selves, and in our owne hearts, this is our internall sanctifying of him. And this worke or duty of sanctifying God internally, and in the hearts, we may well place in these foure things:

First, in a right apprehension

hension, or understanding the attributes or properties of God, and that not onely in their severall natures and qualities, but some wayes also in the height or excesse of proportion, which they have above all perfections in the creature of the same kinde, or that goe under the same name. As for example, a man must understand, and apprehend what love meaneth, that is, what the nature, and propertie of such an affection is, and so what goodnes, wisdome, truth, power, &c. meane and import, and likewise what an infinite love, infinite goodnes, wisdome, truth, power,

power, &c. import, at least indefinitely, and by way of negation, that is, that by an infinite love, is meant, a love more intense, large, and fervent, than by any created, and finite understanding can be comprehended.

Secondly, in a true, and unfained beleeving that such perfections, even in that height and surplussage above all that is found in the creature, are truly, and really in God, and in him alone.

Thirdly, in deliberate, and serious contemplation, or consideration of these infinite perfections, rightly apprehended, and firmly beleeved

ved to be in God.

Fourthly (and lastly) in framing the heart, and composing the affections, and shaping, and fashioning all a mans purposes, intentions and resolutions, in an answerable decent, and comely manner, thereunto, that is, to these attributes of God so apprehended, beleaved and considered upon: though if wee speake strictly, and properly, the duty wee speake of stands precisely in the last of the foure, the having the heart, and and all the counsels, and purposes of it tamed, and set in a just and sweete proportion to the Name or Attributes of God,
fo

so that every thing, which is in God, as Mercy, Truth, Power, Wisdome, &c. & not only so, but that the proportion of every thing, of all these: that is, that fulnes, or overplus, wherein all these & the like are found in God above what they are in any creature, may have a peculiar, proper, & distinct effect suitable to every of the, in the heart & soule of man. Even as we see a seale, that is well cut or graven, when it is applied to wax well tempered, & soft, doth not leave an impression, or likenesse of it self in a generall, or confused manner upon the wax, but you shall see letter for letter, point for point, and every

every part of the incision in the scale, will have its peculiar, and distinct effect upon the waxe, so is the great God then sanctified in the heart of a man or woman indeed, when there is no attribute in God, but you may finde it there, and that not only in the nature or kind of it, but in the proportion or dimension of it too: as when not onely the goodnes of God is found in our love to him, but the proportion of his goodnes, found in the measure & degree of our love: & so not onely his truth and faithfulness found in, or dependance upon him, but the unquestionableness, or

or infallibility of his truth, and faithfulness found in the freeness, willingness, strength, and intireness of our dependance upon him: and so in other his attributes.

7 Not as if we were able to draw the full proportion of Gods Attributes, which we know are all infinite, in the narrow compass of our hearts or affections: there is no roome or space for any thing that is infinite to stand there, in its positive, and proper Notion. As for example: a creature cannot love God with any such infiniteness of affection, as Gods goodness is infinite in him: but
yet

yet the infinitenesse of the
goodnesse of God may be
thus represented in our
love, and affections to
him: wee may love him
with a love stronger and
greater then any love wee
beare to the creature, or
know that wee ought to
beare unto any creature
whatsoever; and this is
interpretatively infinite:
that is, it is such love, as
plainly confesseth, and ac-
knowledgeth the object
of it to be infinite. The
same is to be conceived
touching all other holy
impressions, dispositions,
and inclinations raised in
the heart or soule, by a due
consideration of the at-
tributes of God. As for
those

those other three things mentioned, right apprehension of the nature, and infinitie of these divine perfections or attributes, the settled beliefe or perswasion of their being in God, together with an effectuall consideration of them, as united and seated in him; these (I conceive) are not parts of this dutie (this sanctifying of God) but rather acts of the minde, or soule, precedently requisite, and necessary thereunto. A man cannot possibly sanctifie God, with that internall, and speciall sanctification, which this Scripture principally requires (and which hath
in

in part beene described) without somewhat done more or lesse in all these. Hee that either knoweth not, what infinitelove, infinite wisdom, power, &c. meane and import, or beleeveth not that such natures, are indeed in God, in their infinitenesse: or lastly, doth not affectuously contemplate, or consider these things in him, can never worke his heart to that close and intire dependance upon God, which is the speciall sanctification of him required there & elsewhere, in the Scriptures.

8 For that (in a word) is further to be considered, that howsoever the
L phrase

phrase and expression of sanctifying God in the Scripture, be indifferently used for the sanctification of him in any kinde, that is for them agnifying of him in any one of his Attributes, whether love, mercy, goodnesse, wisdom, power, &c. particularly: yet it is in speciall manner, and with greatest propriety, and (as I take it) more frequently used for that sanctification of him which is by dependance, or reliance on him. This of all other acts, or kindes of sanctifying God performed by the creature, is the greatest, and of most acceptation with him, because it is a magnifying
or

or glorifying of him in many Attributes at once, and those in whose manifestation, and glory hee is best satisfied and delighted. A man may sanctifie God in his mercie, or in his wisdom, or in his power, or in his truth, and faithfulness, severally, and apart, when hee doth not exercise any speciall act of dependance upon him. A man may either in words or discourse, or else in minde and apprehension, or both, single out any attribute of God from all it's fellowes: hee may exalt and magnifie the power of God alone by it selfe, without putting any glory in one kinde or

L 2 other

other upō any other attribute, but hee that actually depends upon God, magnifies them all, and so sanctifies God in them all. For if a man doubts or questions, whether there be any thing wanting in God, either in nature or perfection, either in kinde or degree to make him a God indeed, a God meete or worthy to be relyed upon, such a man will never be whole and intire, and close in his dependance upon him: there will be some faltering, and fumbling (as it were) and rustinesse in his faith: the heart, and soule of a man will still boggle, and make a stand, and demurre, yea

yea and be ready to give
backe in such a case. It is
not the greatnesse of
God alone, that will make
the creature depend on
him, neither is it his po-
wer alone that will do it:
nor his faithfulnessse a-
lone; no, but there must
be a concurrence of all
these (and others too) in
God, to make him a God
in cases of great difficul-
ties and dangers to be de-
pended on. Therefore
now when the creature
doth indeed and in truth,
and with all the weight of
his soule, cast himselfe
upon God, and depend
on him, hee sanctifieth
God not in one, or some,
but in many (or rather
L 3 indeed

indeed in all) his attributes and perfections. And this (doubtlesse) is that speciall sanctifying of God by way of dependance which hee requires at our hands in this place, so that he may become a Sanctuary unto us.

The scope of the place, with the whole carriage of the context, and more particularly, the addition of those two clauses, as it were by way of explication, *let him be your feare, and let him be your dread*, lead our judgments, and understandings (as it were by the hand) to this interpretation: so that we shall not need to contend further
about

about this, to prove that by sanctifying God in this place, is meant, a stable, and comfortable depending on him. See the word used in a sense importing trust, or dependance elsewhere: *1 Pet. 3. 15. Num. 20. 12. 27. 14. Esa. 29. 23.* This is the first thing to be opened in the point.

9 The second thing to be opened for the further clearing of the doctrine is, how the promise is here to be taken, that God will be a Sanctuary to those that shall sanctifie him (as you have heard) whether it be to be restrained onely to a soule protection, and the meaning of it onely this, that

L 4 God

God will have a care of
such in times of dangers,
difficulties, &c. so that the
things of their everlasting
peace shall suffer no losse
or dammage by all the
stormes and tempests of
outward troubles that
may fall on them: that
their soules shall not mis-
carry, that no winde shall
shake that come of theirs:
or whether it be to be ex-
tended further to an out-
ward protection also, as
that God would either
preserve or keepe them, so
that the trouble shall not
take hold of them, or hide
them under his winge,
where the danger that
findes out others by hun-
dreds, and thousands, shall
not

not finde out him : or at least, that hee would carry them through, and bring them againe, with comfort and peace in this present world, though they might happily drinke deepe of the cup with others.

10. For answer to this. It is out of all controversie, that that great protection of the soule is here included however, whether it be principally intended, or aymed at, or no. Those that sanctifie him in the times of great water-floods (as *David* speakes) of great dangers, and publique calamities, or judgments, whether they have their lives or no given
L 5 them

them for a prey, they shall have their soules given them for a prey: neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor perill, nor sword, nor life, nor death, shall be able to separate them from the love of God in Christ. *Rom. 8.* Therefore of this there is no question.

II But concerning the other kinde of protection, or temporall deliverance, &c. it may be somewhat more questionable, whether that be here included and intended, or no. Yet by that immediately followeth, as likewise by the generall streame, and currant of the

the Scripture, both for promises, and examples in this kinde (somewhereof wee shall produce for the confirmation of the doctrine) it seemes that even this kinde of protection also is here included, if not principally, and directly intended. For so it followeth. *And hee shall be a sanctuary*, that is to say, unto you (as wee said before) but as a stumbling stone, and as a rocke of offence to both the houses, &c. This is apparently spoke of, of those outward and temporall judgments, and calamities, which the wicked Jewes, both those of the tenne Tribes, and those of the

two would bring upon themselves by not sanctifying God, by not trusting and depending upon him, and not of eternall judgements. Therefore that which God promisseth to those that sanctifie him, by way of opposition to what hee threatneth against those that would not sanctifie him, must be understood (principally at least) of outward mercies and protections. And besides, *Ezek. II. 16.* where the very phrase is used, of Gods being a Sanctuary, it is in speciall manner meant of outward protection, and that as apparantly as satisfaction it selfe can desire.

12 There

12 There is yet a third way to interpret this promise or phrase of Gods being a sanctuary unto his people, which will stand well with both the former, and yet is differing from either. God therefore may be said to be a Sanctuary unto his people, *viz.* to those that shall so sanctifie him (as you have heard) not onely in respect of soule-protection from hell, nor of bodily and outward protection, from externall troubles, and miseries : but in respect of heart-protection (as wee may call it) from the sad piercing and tormenting feares, and apprehensions, both of the
one

one and of the other. For there is not onely paines, and torments in hell, but in the feare of hell also: so there is not anguish and perplexitie of soule onely in suffering, and enduring outward miseries and afflictions, but in the feare and expectation of them, and their issue. And for outward miseries and sufferings, the truth is, not onely that the feares and expectation of them; are many times a greater misery and burden upon the soule, then themselves are: but if the soule were perfectly healed, and delivered from feare, touching the event and issue of them; the griefe of bearing
and

and suffering them would be no great burden to it. And this sense I conceive to be as naturall and proper to the place, as either of the other: yet so, as to exclude neither of them. For the truth is, when God undertakes to be a Sanctuary, hee will be a Sanctuary indeed.

13 So that now, when I lay it downe in the Doctrine, that God will be a Sanctuary or protection in dangers, to those that sanctifie him, I would not have this limited to either of the two kinds last mentioned (for as for the first, wee shall not further have to doe within this point) either to that
which

which is from outward dangers and troubles, or to that which is from feares, and distractions of soule, in and about such dangers and troubles. Nor yet on the other hand would I have it universally extended to them both, as if God would alwaies protect those that sanctifie him, from both, both from dangers, and evils themselves, and also from feares and perplexities about them: but I would have the word taken, though in the latitude of it's signification, yet in a distributive sense, thus, that God will certainly be a Sanctuary in times of trouble unto such: but
not

not alwaies a Sanctuary in the same kinde, or upon the same termes, not alwaies by an externall preservation of them from troubles, that they shall not fall upon them; not alwaies by delivering them, and bringing them off, when they are fallen upon them: not alwaies by guarding, and protecting their hearts against the feare of them; but yet a Sanctuary alwaies: either a Sanctuary of preservation, or a Sanctuary of deliverance, if not from the dangers, and evils themselves, (yet that which is more, and the greater deliverance) from the oppressing, raging, and

and devouring feares, and terrours of them. So that still wee make good, in the sense, and meaning of our doctrine, the truth of what the Lord here promiseth by his Prophet, that is to say, that God will be a Sanctuary in one kind or other to those that shall sanctifie him, in times of danger. Now we have the cleare and distinct meaning of the Doctrine. Let us proceed to the prooffe and demonstration, of the truth of it, and that first by Scripture, and secondly by grounds of reason.

CHAP.

C A P. XIII.

*The Doctrine confirmed by
the Scriptures, with an
objection answered.*

I **F**Or the first, you shall
finde the Scriptures
full of such promises as
these, that God will be a
refuge, safety, hiding
place, &c. unto his peo-
ple, that shall depend up-
on him from stormes, and
tempests, that hee will be
with them, and stand by
them in times of trouble,
and publique judgements
or calamities in the
world round about them,
to support them with
peace, and keepe up their
heads

head above water, when others shall be at their wits end for feare, and be overwhelmed with the flood: See what he promiseth to *Iosuah* and *Caleb* who (we know) followed the Lord and made their dependance upon him, when time was, others starting aside from him like broken bowes. He promised Sanctuary, & protectiō to these, when the rest of the people shall be left naked to his judgements, and pursued to death by his indignation. *Numb. 14. 35. &c.* *I the Lord have said, certainly I will do so to all this wicked company, that are gathered together against mee in this wilderness*

nesse, they shall be consumed, and there they shall die. And the men which Moses sent to search the land, who returned and made all the congregation to murmur against him, by bringing up a slander upon the land: Even those men that did bring up the evill report upon the land, died (or as the former translation had it) shall die by a plague before the Lord. But Iosbua the sonne of Nun, and Caleb the sonne of Iephunneh, which were of the men that went to search the land, lived still (or) shall live. So in those troublesome and calamitous times in the Kingdome of Israel, when it was infected both with the sword of
of

of Hazael, King of Syria,
and of Iehu the sonne of
Nimshi, that is, both with
forraigne & civill warres.
See what difference God
promiseth to make be-
tweene those that cleave
fast and faithfully unto
him, and those whose
hearts were withdrawne
from him, 1 Kings 19. 17.
*And him that escapeth from
the sword of Hazael shall Ie-
hu slay: and him that esca-
peth from the sword of Iehu,
shall Elisha slay. Yet will I
leave mee seaven thousand
in Israel, even all the knees
that have not bowed to Baal,
and every mouth which hath
not kissed him. Wee see a
defence upon all the glo-
ry that is upon all those
that*

that kept themselves close
in dependance upon God,
when others went to
wracke, by heaps upon
heaps. So David Psalm.
33. 18, 19. Behold the eye
of the Lord is upon them
that feare him, and upon
them that put their trust in
his mercy, to deliver their
soules from death, and to
keepe them alive in famine.
That clause [*in famine*] I
take rather figuratively, by
a *Metonymie* of the species
for the genus, one kinde
of calamitie for all kinds
(a forme of speech very
frequent in the Scrip-
ture, wherein a particular
is put for the generall, as
the sword is put for any
kinde of death, and many
the

the like) so that the meaning is, that when peace, preservation, and meanes of subsisting are rare, and hard to come by, in the place where they live, as it is in times of famine, God will have a care of those that depend upon him, to preserve them. So that, *Psalme 2. 12.* is of like truth and importance, *Kisse the Son lest hee be angry, and you perish from the way: when his wrath is kindled but a little, blessed are all they that put their trust in him:* meaning, that in such times especially when Gods wrath is kindled in the world, the blessednesse of those that depend upon him is discerned

discerned, and made manifest, namely by the difference God makes betweene them and others.

2. That whole 91. *Psalme* containes little else but high expressions of Gods care over those that depend upon him, and of that protection, he would afford them in times of greatest and most eminent dangers. *I will say of the Lord he is my refuge, &c. vers. 2.* here is the child of God, his dependance upon God: *Surely he shall deliver him from the snare of the Hunter, and vers. 7. A thousand shall fall at thy right hand, and ten thousand at thy left, but it shall not*

M

come

come nigh thee, that is, thou shalt bee as certainly preserved, as if there had not beene the least danger neare thee. Here is his Sanctuary and protection. See *Esa. 28. 1, 2, 3, 4, 5.* Woe to the Crowne of Pride, and to the drunkards of Ephraim, whose glorious bea-
tie is a fading flower, &c. Behold the Lord hath a mightie and strong one which is as a tempest of haile, and as a destroying storme shall cast downe to the earth, &c. The Crowne of pride, &c. And the glorious beauty shall fade, &c. And what followeth? In that day shall the Lord of Hosts be for a Crown of glory, & for a Dia-
dem of beautie vnto the Re-
sidue

fidue of his people, that is, to such as did not with the rest depart from him, thorough an evill heart of unbeleefe: so *Ier. 14. 8.* calleth God first *the hope of Israel*, and then the Saviour thereof in the time of trouble. When God is the hope of *Israel*, that is, when *Israel* depends upon him, then he is the Saviour of *Israel* in his troubles; so, to the same Prophet, and his remnant (as hee calls them) that is the godly party, who had stucke to God and made his dependance upon him, when all his people (in a manner) would have quarrelled and persecuted him out of his faithfull-

nesse, hee makes this promise: *The Lord said, Verily it shall be well with thy Remnant. So againe, chap. 17. Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her rootes by the river, and shall not see when heat commeth, but her lease shall be greene, and shall not be carefull in the yeare of drought, neither shall cease from yeelding fruit. By this tree's not ceasing to yeeld fruit in a year of drought, hee expresseth the comfort, peace, and joy, which should live in the heart, and soule of those, who made the Lord their hope,*
in

in times of greatest troubles, when there should be no visible or outward meanes either to raise or to maintaine them. So *Ioel 3. 16.* The Lord shall roare out of Zion, and utter his voyce from Ierusalem; but the Lord will be the hope (or harbour) of his people, and the strength of the children of Israel. So *Nahum, 1. 7.* The Lord is good: a strong hold in the day of trouble: and hee knoweth (that is, regardeth, or respecteth) them that trust in him. You may adde to these diverse other Scriptures which are strongly bent this way: as, *Amos 9. 8, 9. Mal. 3. 18. Esa 1. 27. & Esa 6. 13.* In all
M 3 which

which places we shall easily perceivethat the fairest and fullest streame runnes upon either a preservation from, or a protection under, or a deliverance out of publique judgements, and calamities, to those that sanctifie God by dependance on him in such times.

3 If it be objected: but are not those who do sanctifie God, and depend upon him, many times taken away, and utterly consumed and destroyed by publique judgements, as pestilence, sword, &c. and that in such a manner, as no difference at all can be made betweene them and others? To this I answer

answer two things .

First it is not ordinarily so, as may appear from the Scriptures cited in way of prooffe for our Doctrine, it is seldome seene or heard of, that a man is cut off by a publique judgement, in the strength of his dependence upon God. Godly men, indeed, if they pollute their Sanctuary in heaven with inordinate feares, may suffer in such a way: *Peters* faith shaking his life (we know) sympathized, and was shaken also with it: but this is that, whereof (I conceive) few instances (if any) can be given, that a publique judgment should

M 4. be

be sent to slay any man that hath his hand fast upon the hornes of this Altar. For the most part, faith and dependance upon God, (as *Iames* speakes of mercy,) rejoyce against judgement, and triumph over the stroke thereof.

4 Secondly: suppose men and women have beene thus taken in their bed of this heavenly security, have beene smitten, when they have beene close and strong, and intire in their dependance upon God, yet *impavidos feriebant ruina* (as he said) the stroke did them no great harme. Why? because their hearts were in Sanctu-

Sanctuary: the truth and faithfulness of God, who hath in effect promised, that all things shall work together for good to those that love him, was shield, and buckler to the inner man: so that as *Paul* speaks *Phil. i.* that to live, and to die were to him alike; the difference between the one and the other was so narrow in his eye, that hee was in a straight, he knew not which to chuse: but yet of the two (setting circumstances aside) hee would rather die than live; hee would be dissolved, and be with Christ, that was best for him. So when the heart or soule

M 5: of

of a man is erected and lifted up on high in a rich dependance upon God, the one way or the other, going or staying, life or death, there is little to chuse betweene them. Feare hath paine (saith *Iohn*) and the truth is, that scarce any thing else hath paine, except there be some kinde of feare or other, joyned with it. Take any sore, or tormenting disease or sicknesse, as stone, or gout or the like, if there were not some apprehensions, and feare of the continuance, or returne of them, the very instant paine would be easily digested, and no great matter made of it :
so

so when God hath guarded and fenced the heart of a man with the presence of his grace (as it were) with a wall of fire round about; so that no feare or apprehension of evill can breake in upon it to smite and wound it, the evill it selfe, when it comes, is of no great concernment; it cannot much afflict or annoy the soule: so that whether preservation from danger, or no preservation, whether deliverance out of danger, or no deliverance, (I meane till death) that comes much to the same to those, to whom God will be a Sanctuary, that is, to those that sanctifie him.

him. If God be a Sanctuary, either from the evill, or from the feare of the evill, it makes no great difference in the estate and condition of a Christian. Of the two he hath the better accomodation from his Sanctuary (I conceive) whose protection serveth against feares. The reasons of the point are foure.

CHAP.

CHAP. XIV.

*Containing the grounds or
reasons of the point in
number foure.*

I. **F**irst, God will assuredly be a Sanctuary to them who sanctifie him by dependance, because hee hath made himselfe a debter by promise) unto his people, of safety & deliverance upon such termes, wee may speake it with reverence, that hee is intangled with his owne words (which are as strong or stronger than himselfe.) to doe as much as this comes to, to save and protect his people that

that truly make their dependance upon him. The Lord redeemeth the soule of his servants: and none that trust in him, shall perish. *Psalm 34. 22.* None from the greatest to the least of them. Put your trust (saith King Iehosaphat, *2 Chron. 20. 20.*) in the Lord your God, and yee shall be assured: believe his Prophets, and you shall prosper: (besides many such like promises: you have in Scripture) for the present I onely adde that in the Prophet *Esa. chap. 57. 17.* Vanity shall take them, that is, Idols with all their traine and retinue of worshippers shall suffer the law of their vanity, and be

be destroyed: but hee that putteth his trust in mee shall possesse the land. That is, shall returne out of captivitie, and be settled in his owne land in peace, which golden veine of promises, enricheth us abundantly. with the pretious assurāce of this, that God is in, for the protection and delivrance of those that depend upon him in times of danger, as much as the glory of his truth and faithfulness come to: and wee need not feare that ever hee will loose or forfeit such a pledge, &c.

2 And this happily is worthy some observation: that the holy Ghost usually taketh occasion
upon

upon such Promises as these, made for the reliefe and deliverance of those that trust in God in times of danger and trouble, to commend and magnifie the most infallible truth, and certainty of the word of God: for this reason especially (as I conceive) because the truth and certaintie of it suffers most from the unbelieving hearts of men, in such promises as these. And therefore the Holy Ghost, here interposeth a speciall testimony of the truth and faithfulnessse of it, as it were on purpose to prevent and disappoint the spirit of unbeliefe in mee, that that might
not

not rise up so much as
to mutter or whisper a-
gainst it in this behalfe.
Thus *Psalm. 12. 5, & 6.*
The Lord having promi-
sed that for the oppressi-
on of the poore, and
sighing of the needy, hee
would arise and set them
at libertie, *vers. 6.* The
Prophet subjoynes this
Elogium or testimony of
the word, or promise of
God. *The words of the Lord*
are pure words, as silver
tried in a furnace of earth
purified seven times, that is,
thoroughly purified; till all
the drosse be consumed
and purged cleane from
it, so that there is nothing
but the pure and solid
mettall remaining: mea-
ning

ning that there is no lightnesse, or loosenesse at all the promises of God, made to those that put their trust in him, but every jot and tittle will beare the weight, if it were of the whole world laid upon it. So *Prov. 30. 5.* *Every word of God is pure,* that is, every promise of God is solid, massie, and intire truth. Hee is a shield to those that put their trust in him, &c.

3 The second reason is because there is a proportion and fitnessse betweenethis duty, this addressment of the creature to God, in a way of reliance and dependance upon him, and his addresssing

sing himselfe to the creature in a way of mercy, and deliverance: there is a futableness & answerableness between the one & the other. As it a thing meete & comely in the creature, to stay it selfe upon God, and to wait his leasure for it's deliverance. So is a compliance in God with his creature in this posture (as it were) of dependance, comely and glorious in him. The great God of heaven and earth hath no apparell to put on, in all that infinire charge and variety hee hath, more glorious, or wherein he can commend himselfe: and his greatnesse upon higher termes
to

to his creature, than this, his saving those that put their trust in him. Hence it is the Saints of God, to strengthen their hand in prayer, usually plead their faith and dependance upon God for deliverance: as if this were a ground and foundation to build an assured hope upon, that God now will not reject them. *Psalm. 33. 21, 22. Surely our hearts shall rejoyce in him* (saith David) *because wee have trusted in his holy name. Let thy mercy O Lord be upon us as we trust in thee.* As if he had a pawne sufficient of his faith, that God would send him helpe, wherein hee should rejoyce

joyce. So *Psalme 25. 2.*

*O my God I trust in thee ;
let mee not be ashamed, &c.*

So againe, *Psalme 86. 2.*

*O God save thy servant that
trusteth in thee.*

4 Hence likewise it is,
that when men have been
Idolaters, and lift up their
hands to strange gods, and
yet will expect that the
true God should save and
deliver them in the time
of their trouble, hee sends
them for helpe and delive-
rance to their false gods,
whom they had chosen,
and relied upon, implying
that it was meete and fit-
ting for those that are tru-
sted and relyed on, to de-
liver and protect those
that relyed on them. See
instance

instances hereof in Scripture, and read *Judges* 10. 14. *Ier.* 2. 28. *Esa* 57. 13. &c. Hence it is also, that God purposing to save and deliver his elect from the wrath to come, and to bestow everlasting life & happinesse upon them, would not yet actually confesse his salvation and glory upon them, till they first shall beleeve, and depend upon him for it. And therefore he did not onely give his sonne Christ, to pay their ransomes, and make attonement for their sinnes, but also caused the Gospell to be written, wherein the history of the life and death of Christ, together with the whole

whole frame or body of
the Myſterie of his will
touching the ſalvation of
men, ſhould be declared,
and this Goſpell to be
carried up and downe the
world, from place to
place, from Nation to Na-
tion, to be preached unto
men, that ſo men might
firſt beleeve in him
through Chriſt, or by
meanes of Chriſt (as Pe-
ter ſpeakes, 1. Pet. 1. 21.
before they entred into
their glory. By all which
it appeareth, that God
thinkes his mercies, and
favours (and deliverances
eſpecially) do beſt, and are
given by him upon moſt
equall, and righteous
termes, when they are
graſted

grafted (as it were) upon faith, and given into the bosome of those that expect and waite for them before they come.

5 A third reason is, because if God by a speciall work of his Spirit, should uphold the hearts of his people to depend upon him for helpe, or to expect deliverance from dangers from him, and then should not deliver them. Hee should disrespect, and discountenance the workmanship of his owne hands, yea that piece of worke, wherein hee takes speciall delight. The Scripture every where derives the originall and dissent of faith from God.

God, See *Heb. 12.2. A8.*
18. 27. now it's certaine,
that God will have re-
spect to his owne workes,
and will glorifie and mag-
nifie them, that they may
glorifie and magnifie him
again. If hee inclines and
moves, and perswades the
creature truely, and un-
fainedly to rest and stay
it selfe upon him for
helpe, in time of neede,
(as hee doth, if the thing
ever be done: no man
takes hold upon God, but
God himselfe guides and
strengthens his hand to
do it) certainly hee will
not neglect, much lesse
shame and confound this
great worke of his owne,
which hee should doe, if

N

hee

hee should suffer the creature to miscarry or perish under it. Lord (saith David, Psal. 10. 17.) thou hast heard the desire of the poore (or humble) thou wilt prepare, or (as it is in the margine) establishe their heart: thou wilt cause their eare to heare. As if hee should say, when God prepares or establissheth the heart to pray, hee never failes to give a gracious hearing to the prayer. Otherwise the worke of his owne grace should suffer losse and disparagement from himselfe.

6 The fourth and last reason may be, because, beleeving, trusting and depending

pending on God, is a thing so much despised, reproched, neglected, and little set by in the world, indeed persecuted (upon the matter) and this may provoke the jealousie of the Lord, and cause him to cast the more honour upon it, because the world doth so much disparage it. As *David*, who was well acquainted with Gods wayes, reasoneth, upon the like occasion, *2 Sam. 16. 12.* *It may be the Lord will looke upon mine affliction, and appoint good unto mee, for his cursing this day.* Now the Scripture makes it cleare, that this dependance upon God, it is a practise in

the way of Christians that hath alwaies undergone reproach, and have beene made a laughing stocke in the world. In the *Psal.* 14. 6. you have shamed the counsell of the poore, because the Lord is his refuge: hee hath no outward support, no friends in the world. Hee made the Lord his refuge, therefore you made a mocke at his way. And so the Scribes and Pharisees mocked Christ for his dependance hee had upon his father, *Math.* 27. 34. *Hee trusted in God: let him deliver him now, if hee will have him, for hee said, I am the sonne of God.* And so the Apostle tels us in the
I *Tim.*

1 Tim. 4. 10. For therefore we labour, and suffer reproach, because wee trust in the living God, that is the Saviour of all men, especially of those that beleve. Now then the spirit of the world, and the folly of men being set against this great worke of God in the hearts of his servants, they labouring to reproch and vilifie it; God sets himselfe so much the more to magnifie it, and make it glorious, for God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things in the world to confound the mightie, **1 Cor. 1. 27.** that is, the things which the world

counts foolish, and the things which the world counts weak to confound that which the world counts wise, and mightie; and will despise that which the world magnifies, and magnifies that which the world despiseth.

This for the grounds and reasons of the point: come we now to Use and Application.

C A P. XV.

An Use of Instruction from the Doctrine in two particulars.

First, by way of instruction, and that in two particulars. I First,

I First, if God will be a Sanctuary in times of dangers, Troubles, and all kindes of Calamities, to those that sanctifie him, by a sincere and single depending upon him; then observe hence, That there are no times so bad, no daies so evill, but may be redeemed, that is, but that the dangerousnesse, and evill of them may be reduced to an equalitie with the peace, safety, and comfort of better times, yea of the best that (ordinarily) this world affords to the Church and servants of God. As the sharpnesse of a cold season may by a proportionable addition

of warme clothing, the use of fires exercise, and the like, be made as little offensive to a mans constitution, as a temperate season is, or as a man that is in a strong hold, fort, or tower, that is sufficiently provided with ammunition, men, victualls, and all other provisions necessary in such a case, for defence, is in as much safetie, though hee be besieged by enemies round about, as another man is, that hath no epemie neere him: so when a man hath God for a refuge and Sanctuary, and defence: when a man hath the covering of his wing spread over him, what arrowes soever are

are flying, or what windes
soever are blowing, or
what waves soever are ra-
ging in the world about
him, it is as much alike to
him, as if all were quiet
about him, and the voyce
of the turtle heard in his
land as (*Solomon* speakes)
Hee can be but safe, and
well at rest, and ease in his
minde, if hee lived in
those golden times pro-
phesied of *Psalms*. 72: 3.
when mountaines, and
little hills shall bring
forth peace to the peo-
ple, that is, (I conceive)
when neither high nor
low, rich nor poore shall
be troublesome (for it is
generally seene that the
troublesomenesse or evil-

N 5 nesse

nesse of times arise from one or both of these sorts of men especially) and safe hee is, and well apaid in the inner man, when he hath taken sanctuary under the wing of God.

2 As we see in *Pauls* case: the times wherein he lived were as bad, and hard to him, as lightly they could be, and yeelded little outward peace or comfort to him: see what thornes there were in his eyes, and scourges in his sides continually, as if all the troubles, and sorrows, and miseries in the world, had agreed together to fight neither against small nor great, but only against *Paul*, see his condition in the

the 2 *Corin.* 11. from the
23. to the 28. verse, *In*
labours more abundant, in
stripes above measure, in pri-
sons more frequent, in deaths
oft: of the Iewes five times
received I forty stripes but
one: thrice was I beaten with
rods, once was I stoned,
thrice I suffered shipwracke,
a night and a day. I have
beene in the deepe, in jour-
neying often, in perils of wa-
ters, in perils of robbers, in
perils of mine owne country-
men, in perils by the heathen,
in perills in the City, in perils
in the wildernesse, in perils
in the sea, in perils among ft
falsa breithren; in wearin ss,
and painfulnesse, in watchings
often, in hunger, and thirst,
in fastings often, in cold, and
makednesse,

nakednesse. You would thinke, that there was a great valley, or rather, a vast gulfe, to be fill'd up and levelled. Behold *Paul* was not much cast behind hand in the things of his peace, and comfort with all these breaches the world made so thicke upon him, hee was no loser (to speake of) by all this: the reason is, hee was safe in his Sanctuary from all feares; yea, and could rejoyce in the midst of all his troubles: and what could he have done more, had he wash't his paths in butter, (as *Job* speakes) and lived in the middest of all the pleasures, and contentments of the sonnes of men.

men. *As sorrowfull* (saith he, *2 Cor. 6. 10.*) *and yet alwayes rejoycing: as having nothing, and yet possessing all things.* His troubles were but as shadowes, and appearances of troubles: as sorrowfull, as if hee had said, other men used to be sorrowfull, when they are in the like outward condition, and therefore hee was thought to be sorrowfull also: but his joy had the realitie, strength, and substance of joy, alwayes rejoycing: he doth not say, as alwaies rejoycing, but simply rejoycing, that is, indeed, and in truth. *Paul* knew how to make the day, and night, the day of prosperitie,

ritie, and the night of adversity, to him both a like. Therefore certainly there is no impossibilitie for others to do the like.

3 This is a point of very pretious importance unto us, if wee can conceive it, (as I do not well see how wee cannot refuse it.) It will not easily enter into you to beleeeve or conceive, what a ground of advantage it will be, what a dore of helpe opened unto you; to subdue the feares and dangers, and troubles of the times (what ever they either are for the present, or may be for the future) unto you, to hold fast this foundation, that be they; what they will

will be, or can be, you may be above them in peace: let them rise never so high in terrour, that yet in comfort you may be higher than they. Sword, famine, pestilence, fire, sagot, lions, adders, dragons, Jesuites, devils; there is a God that can pull out the sting, and vanquish them all: for those that love him, and put their trust in his mercy. Therefore let no mans heart be disquieted within him upon this point: troubles cannot so abound, but the consolations of the Saints may abound as much, and hold out full weight and measure with them.

4 Secondly, if God wilt
be

be a Sanctuary in times of trouble to those that sanctifie him, by depending upon him: observe from hence, the preciousnesse of faith, and the high acceptation of it with God: that he should vouchsafe upon the poore creatures onely dependance on him, thus to undertake his protection and peace. Some men are jealous, lest the crowne that is set upon the head of Faith, should be made of too fine gold, I meane, lest too much should be ascribed to faith. But God, who is jealous of all other creatures, and hath said, that his glory hee will not give to another, *Esa. 42. 8.* seemes

seemes to be so indulgent
towards Faith, that if ever
hee meant to part with it,
or with any part of it, faith
should be his grace, upon
which it should be con-
ferr'd, or rather, because he
hath that assurance of
faith, that it will never be
false to him in this kinde,
but what honour or glory
soever is cast upon it, it
will immediately surren-
der & deliver up unto him
without keeping backe
the least jot or tittle from
him: hee therefore by his
owne example, teacheth,
and encourageth men to
use a lip of excellencie
concerning it, and to
speake high, and glori-
ous things of it, and not
to

to spare: yea, the things which otherwise hee appropriateth to him selfe, as his owne peculiar glory. *Daughter be of good comfort* (saith Christ to the woman healed of her bloody issue, *Matth. 9. 22.*) *thy faith hath made thee whole.* And yet, *Mar. 5. 30.* it is said that Christ felt the vertue goe out of him selfe, by which shee was healed. So that hee was not tender in giving away (at least in appearance) his owne praise, and glory unto faith, hee knew they were never the further from him. So to the woman that brought the Alabaſter boxe of oyntment, and annointed him

him therewith, and wiped
his feet with the haire of
her head: he saith in like
manner, even concerning
that salvation which ac-
companieth forgivenesse
of sinnes: *Thy faith hath
saved thee, goe in peace. Luk.*
7.50. If you reade the
eleventh Chapter to the
Hebrewes, you shall find
as great and wonderfull
things ascribed to faith,
as God himselfe is recor-
ded to have done, as cau-
sing the walls of *Iericho* to
fall, vers. 30. subduing
Kingdomes, stopping the
mouthes of Lions, vers.
33. quenching the vio-
lence of fire, making strong
of weakes, v. 34. raising the
dead to life, vers. 35. &c.

CHAP.

CAP. XVI.

*The Doctrine made usefull,
in way of Reproofe.*

I The second Use of the point is for Reproofe. If God will be a Sanctuary in times of trouble, and danger to those that sanctifie him, and depend upon him, then are those to be reproved who make it a ground of discouragement, fainting, or hanging downe of hands to the seruants of God at every time, that their enemies are either ever so many in number, or so mighty in power, or that their hatred is

is ever so tyrannous or implacable against them. Alas ! What are all these to their Sanctuary ? What was the great host of the *Aramites* in the valley, to the horses and chariots of fire in the mountaines ? God is our refuge, and strength (saith David, *Psalm*. 46. 12.) a very present helpe in trouble. Therefore will we not feare though the earth be removed, and though the mountaines be carried into the midst of the Sea. Implying, that all dangers and difficulties, whatsoever are but of the same consideration, the greatest no more to be feared than the least, by those that have God their refuge, and their

their strength. So againe,
*Psalm. 27. 1, 2, 3. The Lord
is my light and my salvation,
whom shall I feare? The Lord
is the strength of my life, of
whom shall I be afraid? Da-
vid, out of his Sanctuary,
from under the wing of
the Almighty, laughs all
dangers, enemies, and
things otherwise terrible,
in the face to scorne, and
defies (as it were) the
whole host of them. And
being yet full of the spirit
of this confidence, hee
easeth himselfe further,
vers. 3. Though an host
should encampe against mee,
my heart shall not feare:
though warre should rise
against mee, in this I will
be confident. why didst
thou*

show feare, O thou of little
faith (saith Christ to Peter,
Matth. 14. 13.) when hee
was afraid at the rising of
a great winde: implying
that that was no excuse or
reason to be given of his
feare, because the winde
blew stronger than be-
fore: inasmuch as the
same strength that did
support him walking on
the Sea, whilst it was
calme (yea, and on the
firme land also) was as
able to preserve him a-
gainst the most fierce, and
raging winds that could
blow; all things whatsoe-
ver standing in the same
proportion of easinesse,
and hardnesse to an infi-
nite power: so they that
have

have God for their Sanctuary, need not care who they have for their enemies, or pursuers. They that are ever a whit the more troubled, or dejected in minde to see the horne of the enemy exalted, his power encreased, his armies, chariots, horses, and such like multiplied, what do they (if such feares were rightly interpreted) but prophane the Sanctuary of their strength; and either lift up their enemies to an equalitie with God, or else bring down the glory and infinite power of God to the weakenesse, and contemptiblenesse of their enemies, who are but men,
or

or divels (at the most)
 As Paul's expression is ,
Gal. 3. 28. There is neither
Jew , nor Greeke, bond nor
free, male nor female, but all
one in Christ Iesus: mea-
 ning that all differences
 betweene person and per-
 son , whether of nation,
 condition, sex, or whatso-
 ever, are drowned and
 swallowed up , in the a-
 bundant glory, and excel-
 lency of the condition,
 whereinto they are trans-
 lated by Faith in Christ.
 The richman's riches, are
 of no consideration at all,
 for the augmentation, or
 increase of his happines,
 being otherwise so super-
 exceeding , abundantly
 happy in Christ: neither
 O is

is the poore mans pover-
ty at all considerable, as
diminishing ought of his
happinesse in Christ; the
poore and rich are to be
looked upon as alike hap-
py in Christ; even as it is
likewise in other differen-
ces: to him that hath God
for his Sanctuary, there
should neither be few, nor
many; nor weaknesse, nor
strength; nor folly, nor
wisedome; nor mercy, nor
rage; nor speaking, nor
roaring; nor papist, nor
atheist; nor Jesuite, nor
Devill, but all things in
their enemies shall be alike
unto them: all such diffe-
rences as these shall be of
no consideration at all:
except (happily) it be for
whetting

whetting up of their faith,
and provoking of them-
selves to a more intire and
close dependance upon
God, and in this respect,
better few than many,
better strength than weak-
nesse: better wisdom
than folly, better rage
than mercy, better roaring
than speaking, better pa-
pist than atheist, better
Devill than Jesuite. The
more dangerous, and
mighty to destroy an ene-
mie is, the greater necessi-
ty he imposeth upon us to
strengthen our dependance
upon God: yea, and as the
necessity of dependance
on God is greater upon
us in this cause, so is the
exercise or duty it selfe.

of greater facility, and more easie to be performed: at least it would be so, if wee were so well acquainted with the minde and waies of God, as wee both ought and might: for God loves to make the Mountaines to skip like rams, rather than the little hils like young sheepe. Hee loves a faire marke to shoote at, and will sooner downe with Goliath the Champion, than with a common Philistine. It was easier for the Israelites (had they knowne the waies and counsels of God) to have beleev'd the overthrow of *Pharaoh* and all his mighty host, than to have

have beleev'd the destruction of halfe so many women and children, had they pursued and march'd after them. As sometimes hee said of men of his owne partie, that there were too many, for him to save with, but hee never complained of too few: so it may on the contrary be well conceived of him in respect of his enemies, there may be too few sometimes for him to destroy; but there is no feare in the world that evert there should be too many. *David* from time to time made notable advantage of the multitude, strength, and, fiercenesse of his enemies, for the rai-

sing and strengthening of his faith in prayer against them : and made little question but that hee should carry it in heaven against them : if he could but plead this for himselfe before God, that they were many in number, and mighty in power, and bare a tyrannous or cruell hatred against him.

CHAP. XVII.

CHAP. XVII.

*The last use of the Doctrine,
in an exhortation to de-
pend on God, with a mo-
tive or incouragement
thereunto.*

I. **T**Hirdly (and last-
ly) This doctrine
will afford matter for ex-
hortation also. If God
will indeed be such a San-
ctuary to those that sancti-
fie him by depending on
him, We are to be perswa-
ded to this great duty of
duties, this sanctifying of
God, as the nature of it
hath been already decla-
red;

red; let us down with Mountains and up with valleys, let us know no fears, no doubtings, no discouragements whatsoever, no infirmities, no unworthinesse, no sinnes whatsoever (in this respect) but make our way thorow all the reasonings and disputings of unbelief, into those everlasting Armes of the free grace, bountie and goodnesse of God. Let us strengthen the arme of our dependence upon God with all our might, and all our power. If we say that God is full of grace, mercy, goodnesse, truth, faithfulnessse, wisdom, power, let us not be afraid to seale with
our

our hearts, to the words of our own mouthes, let us speak all these things at once in another language: that is, Let us depend upon him. A motive or encouragement to the duty, is to,

2. Consider, that the way for this duty of sanctifying God by our dependence upon him, is free and open before us: there is nothing in God, nothing in our selves, nothing in men, nor in Angels, nor in devills, nor in this world, nor in that which is to come, that needs be the least discouragement or occasion of doubting or feare unto us. What can wee su-

A 2 spect

spect or stumble at in God? What is there in him that should make us tender, faint, or fearfull, in reposing or casting our selves upon him? what is there that should cause thoughts to arise within us, or make it matter of dispute or question unto us, whether we should make him our strength and confidence, or no? Is there any starre in all that blessed constellation of his glorious Attributes, that hath any maligne Influence this way, that is any ill willer to us in this kind, that any way withstandeth or opposeth this dependance of the creature upon him? Is not his face & appea-

appearance, as he is every where discovered in the Scriptures, as the appearance of a God made for dependance? Is not his similitude and likenesse, as of a strong Tower with the gate open and bowing (as it were) it self down, to take up those that are running towards it, into its protection, even before they come at it? doth not every Attribute in God (especially, laid in consideration with its fellows) invite the creature to repose it self in a sweet and settled dependance upon him?

3. No (it is like we will object) the holinesse and purity of his Nature, toge-

A 3 ther

ther with his Justice and incomprehensible Majesty, &c. These make our hands to hang down, and our knees to wax feeble; these are as great Mountains raised up betwixt God and us, which wee know not how to throw down; these quench our dependence upon him, whilest it is yet but a sparke, and stifle it in the very conception and the wombe. We can fear him to condemnation and destruction; but wee cannot depend upon him for protection and peace.

4. To answer these things in few words: Let me aske first: Would wee have a God to depend on with-

without holinesse and puritie? a God that were unjust? or doe wee conceive that the absence of these things in God, would add to our dependence, and bring it on the faster, or increase the strength and confidence of it? Doe we think wee could sanctifie him better in his other Attributes, if these were wanting? Doubtlesse a God without holinesse (and so without righteousness) were no God to depend upon: because such could be no true God, to whom holinesse and righteousness are as essentiall, as power, wisdom, or any other Attribute whatsoever. And be-

sides, supposing an All-sufficiencie of power without holinesse or righteousness, it would be just matter of deepest feare to the poor creature; but no ground of hope or dependence at all. As wee see, the greatnesse of power in the devill, and so in Tyrants and wicked men that are mighty on earth, being disjoynted and separated from holines and righteousness, is no ground at all to the poor, or those that are oppressed, to trust or depend upon, but on the contrary to fear further evill and mischief from them. And therefore *David* makes the holinesse of God, rather
then

then his strength or power to be the ground of that exaltation and praise which is due unto him from the creature. Let him praise (saith hee) thy great and terrible Name: why? because it is great and terrible? no: but because it is holy: for it is holy, *Psal. 99. 3.* So verse 5. *Exalt the Lord our God, and worship at his foot-stool: for he is holy.* So that you see that holiness which is in God to be so far from having any thing in it that should any wayes trouble, weaken or hinder our dependence upon him, that it doth (as it were) qualify, prepare, and bring down that almightines of

his power to our weaknes & necessities, and so makes him a God (as it were) on purpose to be depended on, or that his creature might with al ease, willingnes, and readines, stay and repose it selfe upon him.

5. And so for his Righteousnesse, or Justice : this is altogether with, and not at all against our dependence on him. For he that is Righteous and just, will keepe promise, and this is worthy all consideration, that although all other goodnesse, grace, pittie, compassion, &c. were wholly separated from God, so that he regarded not his creature at all, in the greatest fears,
exi-

exigencies, or extremities wherein he could behold it, yet if we can apprehend and confidently beleeve him to be just of his word, and a promise keeper, this alone is sufficient to lift up the horne of our dependence upon him, even to the Heavens, and to make our rest in him glorious: The reason hereof is evident; because he hath promised the covering of his wing, protection, safety, and peace, to this very grace or act of dependence alone (though the creature otherwise should be never so unworthy of protection from him) as may be further made manifest beyond

yond all contradiction, or question, by a diligent perusall of these, and many like Scriptures, *Esa.* 26. 3. *Esa.* 57. 13. *Nahum.* 1. 7. *Jere.* 39. 18. 2 *Chron.* 16. 8. 1 *Chron.* 5. 20. *Jere.* 17. 7, 8. *Psal.* 22. 4. *Psal.* 26. 1. 28. 7. 31. 19. 33. 21. 37. 40. 56. 4. 1 *Sam.* 12. 20. 22. In all which you shall finde safety and deliverance from God either promised, or performed, to this simple and intire act and service, of the creatures trusting or dependence upon him, And *David* accordingly joyn-
ing onely the truth or faithfulness of God with the greatnes of his power, makes them together a
firme

firme foundation of happiness to all those shall hope in him, or depend upon him, *Psal. 146. 5, 6.* *Happy is hee that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is:* (here is his power) which keepeth truth or fidelity, for ever, (here is faithfulness in keeping promise.) There needs no more but these two Pillars (if we speak of a strict & absolute necessity) wheron to build that house of confidence or dependence on God, wherein peace and safety shal dwell for ever. Therefore neither is the Justice
or

or Righteousnesse of God
a Thrower down, but a
great builder up of depen-
dence upon him.

6. Again (secondly) to
allay your fears in respect
of the greatnesse and In-
comprehensiblenes of the
Majesty of God: I would
demand this, how, or
which way, or in what
consideration the great-
nesse of the Majestie of
God, should any wayes
shake, or be offensive to
our dependence upon
him? It may be the evill
managing, and the fre-
quent experience we have
of the hard ways of earth-
ly greatnesse or power,
have been a snare unto us,
and made us judges of e-
vill

vill and unrighteous thoughts, concerning the Majestie and greatnesse of God. Because men that are great in power and pompe on Earth, and full of the glory of this world, are not wont to regard or look after, or take care for the poor and needy, and those that are of mean condition in the world: they are liker to ride over their heads, then to take them up from the dust of the earth, to oppresse them and grinde their faces, then to relieve and comfort them. And so the Tentation being upon us, we presently fall before it; we measure the heavens by the earth; and him that
is

is God, by those that are called Gods; we conceive (it is like) that hee that sits upon the Throne, which ruleth heaven and earth, that hath thousand thousands, and ten thousand times ten thousand of glorious Angels attending on him and ministring unto him continually, that hath the Sunne and the Moon, and all the Starres in the firmament of heaven, the windes and the Seas, the Hills and the Mountains in subjection to him, that hath all the great & mighty Creatures on earth, Kings and Princes with their Hosts, whole Nations and Kingdoms at his command, that he, as he

he is lifted up in power and Majestie above all earthly Potentates whatsoever, so hee is proportionably estranged more then they, from all care or regard, or remembrance of Creatures, that are poore, weak, afflicted; that he is no wayes sensible of their fears, dangers, miseries, distresses, &c. Liker to break their bones, then any wayes to heal or binde them up: to crush them in pieces and destroy them utterly, then to lift up their heads, and make their faces to shine.

7. The Scriptures indeed give Intimation that such thoughts as these (and that upon this very occasion

occasion or tentation wee have now mentioned) are incident to the minds of men, touching the excellent Majesty and greatnes of God: but withall hews the snare of death asunder, and delivers the souls of men (as it were) with joy and triumph from the bitterneffe of it. *The Lord is high above all nations* (saith David, *Psal. 113. 4:*) *and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things done in Heaven and in the earth: he raiseth the poore out of the dust, and lifteth the needy out of the Dung-hill, &c.* As if he should say;

say; God in his Majestie
and greatnesse hath this
gracious property by him-
selfe alone, and there are
very few or none of those
that partake with him in
greatnesse, that resemble
him therein, that is to say,
to look with a gracious,
mercifull and compassion-
ate eye beneath him, to
looke after the povertie
and distresses of those that
lie at the greatest distance
of all from him; to sup-
port and deliver them:
The reason why earthly
greatnes and power have
(for the most part) that
evill influence into, and
operation upon men, to
dispose them rather to the
neglect, contempt, and
oppress-

oppression of the poore and those that are beneath them, is because they are defective and weake in goodnesse, wisdom, and true understanding : and know not (indeed) what to doe with that power and greatnesse which is in their hand, to any purpose : they know not how to contrive them for the best to themselves, and their own good, but fall upon grievous and desperate mistakes, and turne all both to their own, and others ruine : but God having goodnesse and wisdom fully answerable to his greatnesse, power, and excellencie of being : there is not the least cause

to

to suspect or fear, but that he should manage the full power of his scepter, as well to the highest advancement of his own glory, as for the happines and joy of his creature depending on him. neither can it be imagined that he could be ever the more gracious, mercifull or respectfull to the poorest and meanest of his creatures, if he could be supposed to be devested of all his Majesty, or to have layed aside all his greatnesse..

8. But it may be thou art not yet all thought made, but wilt still object and say : It is true, the children and servants of God, if they sanctifie him

him by such a dependence upon him in time of danger, as you have mentioned, it is like they may see his salvation, be protected and delivered by him; the holines & righteousnes, & greatnes of God, will make nothing against them : but I make question of my selfe, whether I be in the number of either, and consequently, whether I have any right to depend upon him, or no; I feare if I should cast my selfe upon God, or make any dependence upon him in an exigent or straight, I should rather be condemned for presuming, then any wayes accepted in my dependence.

9. Give

9. Give me leave to answer this objection; and then I have done. First therefore, touching that occasion of the objection, thy doubting whether thou beest in the number of the children and servants of God, or no: I answer two things: First, thy doubting, or making question in this kind, is no argument or prooffe at all, that therefore thou art not in that number, I mean a child or servant of God: The rest of the Apostles questioning every man himself, whether he were the man that should betray his Lord and Master Christ, did not prove that therefore

fore they were the men, or any of them that should have a hand in that great sinne. Nay this doubting and questioning themselves, is generally interpreted & cōceived rather as a testimony of their innocenciethis way. And (as it appears from the text, where this passage is related, *Matth.* 26.22,23, &c.) hee that was the guilty person, and foule in his intentions that way, *Judas*, did not question himself at first, with the rest : but afterward, when Christ, to deliver the rest from their feares, had singled him out by a signe, as good as by name, then the text saith, verse

25. that he also came in with his question touching himself, *Master, is it I?*

The reason of which carriage of his, seems to be this: Whilest the rest of his fellows were under feares and jealousies of themselves (and perhaps every one of another) he would seem to be the freest and most innocent man of them all: he would not seeme so much as to suspect and doubt himself that way ; but thought it policie to let them alone with the matter, to shift it out among themselves as they could. But when he saw that Christ had as good as acquitted all the rest, and had burdened

B

and

and branded him for the man of that wickednesse, he had now no better shelter or covert for his hypocrisie, then to joyn himselfe with those that were acquitted, in their manner of questioning. In like manner, jealousies and doubtfull thoughts, now and then rising within us, touching our spirituall standings and conditions, as whether wee be hypocrites and unbelievers, or no, are rather signs on the right hand, then on the left, and speak more for us, then against us. Men that are altogether strangers to the life of God, have (for the most part) more securitie and confi-

confidence of their standing, then to bee shaken with any disputes in themselves about it : Nay secondly, to this particular, I answered yet further : that though thou shouldest lay violent thoughts upon thine own soule, and conclude right down against thy selfe, that thou wert no childe or servant of God, yet neither were this any materiall prooffe, that therefore thou wert neither childe nor servant of his. As it is said of God in one sense, in respect of the greatnesse of his power (falling in conjunction with the motion of his will) that he calleth the things that are not, as

if they were. *Rom. 4. 17.* so may it in another sense be said of men, in respect of their weaknesse, and inability to judge, that they also call the things that are not, as if they were: they give beings to many things in their imaginations, which have no being at all otherwise. But though Gods calling things that are not, gives them a reality, and truth of being in themselves: Yet mans calling them in his thoughts and imagination, doth not so. Things are never the more so or so, because men conceive and imagine, or conclude them to be so upon insufficient grounds. As the Apostle

postle also reasoneth, 1 Cor. 12. 15, 16. *If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?* There is nothing more frequent and common with men, then to bee strong and fore in their conclusions, when they are but weake and contemptible in their premises: then to sit downe in their most resolute determinations & judgements, quite besides the truth, neither is this more incident to any sort of men, in, or about any subject

whatsoever, then to the children of God, in reasoning and arguing their spirituall conditions: as might be shewed by many instances, and is observed by experience: Therefore there is little in this ground of the objection, thy questioning whether thou beest a child of God, or no.

10. But secondly, to the maine and more materiall ground thereof, which seems to be this; that in case a man or a woman be not the childe of God, they therefore have no right to depend upon God, or should be rejected in their dependence, or or that the dependence of
such

such would be rather presumption, then any dependence accepted with God : to this (I say) I answer further, 1. By way of concession. 2. By way of exception.

By way of concession, I answer, and grant three things; First that true it is, that the children and servants of God, have peculiar and special iucouragements from him, to make their dependence upon him in times of danger, and to looke for deliverance and protection from him. *Ye that feare the Lord* (saith *David*, *Psal.* 115. 11. *Psal.* 145. 19.) *Trust in the Lord* : besides many like passages, which (I

conceive) may be found in the Scriptures.

Secondly, I grant, that wicked men, that is, men that continue in the stubbornness and impenitencie of their hearts and wayes, are every where threatned with wrath and vengeance, and destruction from God for their sinnes, and consequently are discouraged, and that with a high hand, and in a terrible manner, from expecting any good, mercy or favour from the hand of God; by reason whereof, continuing and purposing to continue in their sinnes, they have no ground at all to make any dependence upon God,

God, for any grace or favour in what kind soever.

Psal. 7. 11, 12. 11. 6.

Thirdly (and lastly) I grant, that there is a kind of dependence, or trusting on God, wherein the creature shall be rejected, & which shall rather turn to his deeper shame and confusion, then any wayes advantage or benefit him in the favour of God. The Scripture affords many instances, or examples hereof. *David* speaking of his enemies, *They cryed* (saith he) *but there was none to save them: even unto the Lord, but hee answered them not.* Then did I beate them small as the dust before the winde, &c.

Psalm. 18. 41, 42. Their calling and crying unto God, shewes plainly that they had some kind of dependence on him : as the Apostle argueth this point, *Rom. 10. 14. How shall they call on him, on whom they have not beleev-ved?* Invocation, always argueth some kinde of hope or dependence, one or other. So *Matth. 7. 22.* It is evident that those that should say unto Christ in that day, *Lord, Lord, have we not prophesied in thy Name? and in thy Name cast out Devils, &c?* had some kind of dependence upon him, for acceptance unto life and salvation : and yet we see
in

in the following verse,
how they were rejected:
Then will I professe unto
them, I never knew you:
depart from me, yee that
work iniquitie. If you de-
sire to see more instances,
of this kind of depen-
dence, you may (at lei-
sure) peruse these and the
like passages. *Esa. 36. 10.*
Prov. 1. 28. Matth. 7. 26.
Jere. 13. 16, &c.

So that neither is this
to be denied, but that
there have been, and are
at this day many relyings,
many dependings upon
God, which hee will not
owne, and to which the
Sanctuary, here spoken of,
will bee denied. These
things therefore I an-
swere

swere by way of concession.

II. But secondly, by way of exception, I answer divers things: First, that howsoever the children and servants of God, that is, men and women that are already converted, and of some standing and continuance in the wayes of grace, have speciall encouragements to stay themselves upon God, and to depend upon him for protection under, or deliverance out of dangers: yet as Christ told the people that stood by, when that voice came from heaven, and spake unto him, *John* 12. 28. that it came not because of

of him, but for their sakes, who yet were unbelevers, as appeares verse 37. and so, though he was infinitely more beloved of God then they, yet in that particular, in the miraculous voice, though directed particularly unto him, God respected them more then him : So in those encouragements, for dependence on God, which are particularly directed to the children and servants of God, though God loves these many degrees better then the rest of the world, yet may he more respect the residue of men (at least his elect, which yet lie hid amongst them, walking in the same
ways

wayes of sin and vanity, with them) then his children and servants themselves. God may therefore speak graciously and comfortably, and indulgently to those that are his children and servants, to commend the sweetnes of his service unto others, and to draw them also to desire part and fellowship in so blessed a businesse : as the happinesse of his Fathers servants, above the condition he was in (for the present) moved the Prodigall sonne (wee know) to returne home to his Fathers house, *Luk.*

15.17.

12. But secondly, suppose this be not so, that
God

God hath no such eye upon those that are yet without, that are yet the servants of sin and Sathan, in those gracious encouragements to his Saints, to make their dependence upon him, and to secure themselves in his love and care over them in times of danger, yet further I answer, that not only righteous persons, men and women, who have already embraced the wayes and service of God, have encouragements to come unto him, and to depend on him, but even others also, yea, the greatest of sinners, and the most unworthy. *Wash you, make you clean, &c.* (saith the Lord,

Lord, to the highest rank of sinners, *Esa. I. 16. 17. &c.*) and then: *Come now, and let us reason together, saith the Lord: though your sinnes be as skarlet, yet shall they be as white as snow: though they be as red as crimson, yet shall they be as wool. If ye be willing and obedient, you shall eat the good things of the land.* Surely God is willing that men should depend upon him for the obtaining of such things as hee promiseth unto them: Now you see that here hee promiseth both forgivenesse of sinnes, and outward prosperity to those whose sinnes were as skarlet, and crimson, only upon their repen-

repentance. I might adde many more passages of like importance. If you here againe object : But I doubt whether I have repented, or no : and then I have never the more ground or right to depend upon him, for the making good of these, or any the like promises unto me. To this, as also to the maine objection, I answere on

13. In the third place: Suppose thou hast not as yet repented, yet is the way as open unto thee, for thy trusting, relying, and depending upon God for all things that concerne thy peace, as it is for thy repentance: and thou hast

as much right unto, and mayest as lawfully doe the one, as the other; as lawfully depend upon God for all good, as repent of thy sinnes. Nay, as thou hast, not only a lawfulness and a right, but even an absolute necessity of Repentance lying upon thee, so that woe be unto thee, if thou repent not: So is there, not only alike lawfulness and right, but a like necessity also of this dependence upon God, upon thee, and the like condemnation abiding thee, if thou refusest to make thy dependence upon him. *Blessed is that man, (saith David) that maketh the Lord his trust, Psal. 40.*

4. He

4. He doth not say, blessed is that godly, that righteous, that penitent man, that maketh the Lord his trust: but simply and in definitely, *Blessed is that man*, whosoever he be, how vile, how sinful, how unworthy soever otherwise: this making the Lord his trust, the casting of himselfe upon God in way of a true and unfeigned dependence, will dissolve and remove the misery and curse lying upon him for his sinne, and set a Crowne of blessednesse upon his head. As on the contrary, it is as a title, or superscription written upon the forehead of him that perisheth, conteyning

ning the cause of his condemnation or perishing: *Loe, this is the man that made not God his strength, &c. Psal. 52. 7. And againe, Jere. 17. 5. Thus saith the Lord, Cursed be the man that trusteth in man, & maketh flesh his arme, and whose heart departeth from the Lord.* If the departing of the heart from the Lord, that is, a mans refusing to make his dependence upon him, be that which makes him accursed, doubtlesse it is most lawfull for him to depend upon him: yea, as lawfull altogether, as it is to seek to deliver himselfe from the curse, or to escape the wrath which is to come.

If

If God denounceth every man accursed, for not relying, not depending upon him, this is a sufficient ground and warrant (yea and more then either) for every man and woman under heaven, to do both the one and the other, to rely and depend upon him, without asking any further question for conscience sake. For certainly God would never pronounce any man accursed, for not doing that, which he hath no right or warrant to doe. It were rather a ground of praise and reward from God to a wicked man, if he should refuse to depend upon him, in case hee had no ground

ground or warant for the doing it. That which makes it a sinne of that high provocation in the sight of God, with whomsoever it is found, in all persons whatsoever that are guilty of it, is the commandement of God, together with the abundant righteousness and equitie thereof, lying upon all men for the doing of it. So that there is not the least scruple or question to be made, but how sinfull and unworthy soever thou conceivest thy self to bee, thou hast as much right, because as great a necessitie, to depend and cast thy selfe upon God, as the most righteous person under

under Heaven. Therefore,

14. In the fourth place, I answer yet further (and desire it may be well considered) that a mans trusting and depending upon God, is both the first, and the onely effectuell means or cause of every mans repentance, and hath a necessary, infallible, and universall connexion with it; so that no man can depend upon God (we speak now of a true and unfained dependence) but *ipso facto* (as we say) in the very act of his dependence, he repenteth: neither can any man truly repent, but he that truly depends upon God, and that
by

by the power, and native propertie and influence of that his dependence. For we are to conceive of God and sinne, as of two contrary terms, or two points in the heavens, diamettrally opposite, or directly crosse one to the other, as the East is to the West, and the North to the South, &c. So that whilst a mans face is towards sin, that is, whilst he remaines impenitent and unconverted, his back is towards God, that is, he sees not that in him, why hee should trust him, or depend upon him: as a man whilst his face is towards the West, his back must needs be toward the East.

And

And the reason why any man remaines in an estate of impenitencie, is not so much (as happily we conceive) the pleasure, or profit, or contentment of sinne in any kinde, as the ignorance of God, of that infinite goodnesse, sweetnesse, mercie, bountie, truth, power, &c. that are in him; though it be true also, that there are bands, and snares, and cords of vanity in sinne, which bind men heart and hand to it, and so keepe them fast; making them listlesse and carelesse of inquiring after God and his wayes, till God by a high hand of grace, prevents them with such a light of

C

the

the knowledge of himself, as doth deliver them. For if there were not the hundredth part of that pleasure, profit, and contentment in sinne, which impenitent persons conceive there is, yet they remaining ignorant of God, and without knowledge of those riches of his grace, which expose him in all his greatnesse, power, and all-sufficiencie, to every creature under heaven, that is but willing to come unto him, and depend upon him, without any other condition or qualification whatsoever, would never repent of their sins.

15. If God should grind

grind the face of the creature (as it were) and take out all the flower and pith of it, and leave nothing but husks and shells; yet men would not give over feeding upon these, unless they were perswaded of finding better intertainment with God. If covetousnesse were nothing so pleasing or suitable to the corrupt hearts of men, as now it is, if the heat of the pleasure of drunkennesse, idle company, uncleannesse, and the like, were abated and taken down never so low; yet the covetous would be covetous still, and the drunkard would follow drunkennesse still, and the

adulterer would be an adulterer still , except hee saw in God an effectuall dore open unto him , by which he might enter, and finde grace & acceptation with him. Againe, notwithstanding all that sin doth, or can doe to prevaile with the heart of a man, to deteine it in the love, practise and approbation of it, notwithstanding all the strong allurements , and effectuall bewitchings it hath attending upon it to keepe men in bondage and subjection to it, nay if sinne were more sinfull (in this respect) then it is, I meane, more alluring, and more tempting, and more bewitch-

witching then now it is :
yet upon the shining of
the light of the know-
ledge of God in the face
of Jesus Christ upon the
soul, upon the appearing
of the bountifulnesse and
love of God our Saviour
towards man (as the Apo-
stle speaketh, *Tit. 3. 4.*)
the heart of a man would
breake loose from sinne,
and cast all the cords of it
from him : he would turn
his back upon it immedi-
ately, and come about
with his face towards
God. By both which
considerations (which are
both cleere in reason, and
might be sufficiently con-
firmed by the word of
God, if it were necessary)

it is fully evident, that the main and principall reason of any mans continuance in his impenitencie, is not so much any thing he finds in those wayes of sin wherein he lives; no nor yet in those corruptions of nature, which make those wayes of sin so pleasing above measure unto him, as his not depending upon God. Which conclusion being granted (as it cannot with any colour be denied) it necessarily follows, that men must begin, and make entrance upon their repentance, by way of trust, or dependence upon God.

16. A man must not think, that either hee ought,

ought, or can, first repent,
and then trust and depend
upon God : no, all that a
man can finde, or feele, or
feare in sin, will not raise
the soule so much as to the
first and lowest step of a
sound and true repen-
tance, till he hath taken
some hold on the cove-
nant of grace, and begun
(at least) his dependence
upon God. In the raising,
and framing of which act
of dependence, in the
soul, the heart falls off, and
comes about from sinne :
which is the substance and
nature of a true Repen-
tance. So that, howsoe-
ver, To beleeve, and to re-
pent, are things much dif-
fering in consideration,

and also in respect of their objects, it being God, that is beleaved on, and sinne that is repented of : yet are they effected and wrought by God, in or by one and the selfe same work or motion, in the heart or soul of a man. For by that act of the Spirit of grace, by which the soul is turned and acted upon God in beleaving, by the same it is turned away from sin also : which properly is repentance. And look, as when a man turns his backe towards the west, and his face towards the East, he doth both the one and the other, not by two distinct motions or turnings of his body,

body, but by one and the same, neither can he possibly turn his face towards the one, but he must of necessitie, by and with the same motion turne his back upon the other: So is it between Faith and Repentance: God doth not worke Faith by one work of his Spirit by it selfe, and repentance by another, by it self: but by the same act and motion of the Spirit, by which the heart is drawne and turned upon God in beleeving, it is likewise drawne off, and turned aside from sinne in Repenting. Hence it is that the Scriptures so frequently speake of these two, Repenting and Be-
C 5 leeving,

leeving, as supposing, involving and comprehending one the other, and make the same promises of grace and forgiveness of sins indifferently to both: as might be shewed at large, if it were so proper or pertinent to this place. That which is called repentance, *Act. 2. 38.* is called the receiving of the Word. verse 41. and Beleeving, verse 44. And as *Peter* in the place cited (*Act. 2. 38.*) requires Repentance in the *Jewes*, to qualifie and fit them for Baptisme: So doth *Philip* require Faith or beleeving, in the Eunuch. *Act. 8. 37.* which shewes, that there is a very neere affinity

nity between them, and that the one supposeth the other. So *Act. II. 18.* that is called Repentance unto life, which verse 17. was called beleeving on the Lord Jesus Christ. Besides divers other Scriptures of like current and importance.

17. Yet notwithstanding though (as hath been in effect already said) Repenting and beleeving or depending on God, be but one and the same motion of the soul, as a mans going from London to York, is but one and the same journey: yet may beleeving or depending on God be said to be before Repenting, in order

der of nature, and al so the cause of it , because the soule is not occasioned, moved, or perswaded to beleeve on God, by turning away from sin : but on the contrary, is perswaded and drawne aside from sin, by beleeving on God : as though a mans going from London to York be one and the same motion or journey, yet is his going to York, and his businesse there, the cause of his going from London, and not his going from London, the cause of his going to Yorke. Even so is the Creatures desire of finding rest and happinesse in God by beleeving on him, the

the cause of his willingnes
to turn away from sinne:
but on the contrary, his
willingnesse of turning a-
way from sin, is not the
cause or means of his de-
sire to enjoy God by be-
leeving.

18. As for that passage
of our Saviour, *Matth. 21.*
32. which is alledged by
some, to prove Repen-
tance before Faith, as a
cause or means of it, where
he layes it to the charge of
the chiefe Priests and El-
ders, that when they had
seen it, that is, that the
Publicanes and Harlots
had beleeved *John* in his
Ministry, yet they repen-
ted not afterwards, that
they might beleeve: the
mean.

meaning is not, that either the Publicans and harlots first repented of their sins, and then afterwards beleev-
ed *John*, and that their Priests and Elders are re-
proved for not doing the like: but the sense and im-
portance of our Saviours reproofe in this place,
seems only this, that their perversenesse and obstina-
cie in the way of their un-
belief was such, that the
examples of Publicans
and harlots before their
eyes, who beleevd on
him, and repented of their
sins, upon the preaching
of *John*, wrought not at
all upon them; they still
hardned themselves in the
sinne of their unbeliefe,
and

and had no relenting in them, no inclinations or desires at all to beleeeve. So that the Repentance here spoken of, which seems to goe before, and to con-
duce and dispose toward a full, perfect and complete beleeeving, is not that general and solemne Repentance, by which the heart is taken off, and stands at a distance from all sinne (indefinitely) but onely notes the first relentings, breakings, or yeeldings of the heart and soul, touching the speciall sinne of unbelief, but not as yet fully conceived or apprehended to be a sinne, but as such an estate or condition of soule, whereof a
man

man cannot suddenly resolve, whether he should doe well to change it or no, and turne beleever. Which kind of repenting or relenting may be perceived in some, about, and somewhat before the time of their settled and full conversion & beleiving, and may be instrumentall and serviceable in the hand of the Spirit of God towards the effecting thereof.

This exposition might be further opened and confirmed, as well by the context and circumstances of the place, as by the agreement and sympathie of other Scriptures; but that now we neither have
time,

time, nor otherwise any urgent occasion to doe it.

19. The sum then of all that we have reasoned and laid down in this fourth member of our answer, comes to this: that how sinfull, vile, and unworthy soever a man hath been, or yet is, hee is not therefore bound in conscience, to deferre or put off his beleeving or depending on God, till he hath repented of, and forsaken all his sins: no, but whensoever the golden scepter of grace and acceptance in Christ is held out unto him, though it be whilst he is yet in the midst of his iniquities, he

he ought without any more adoe (especially, when hee findes his heart touched from heaven, and any desires working in him that way) to leap and spring (as it were) into those everlasting armes of the mercy and faithfulness of God, which are ever open to embrace and entertaine all those that cast themselves into them, how unworthy soever they were, the very next moment before they came there. And therefore

20. In the fifth place (to draw towards a conclusion of this great and important businesse) whereas it was layed in, in the objecti-

objection, that wicked men are discouraged from expecting any good from God, by those threatenings that are so severely bent against them; to this I answer, that all threatenings whatsoever, that are gone out of the mouth of God against sinfull and wicked men, have no longer power over them, then they continue in their unbelief. Their power this way is somewhat like that power of censure and excommunication that was given *Paul*, concerning which, he speaks thus. *2 Cor. 13. 8.* We can doe nothing (by any power given us) against the truth, but for the
the

the truth: as if he should say, whilst you walke orderly, & as becometh the Gospel of Christ (which is the Word of truth) I have no power, to judge, censure, or cast you out: but onely when you sinne against the Gospel, and are a shame and reproach unto it: then indeed I have a power to stand up for the honour of the Gospel, and to judge and censure, according to the nature of your finnes.

Notwithstanding (as it followeth) hee was glad, when he was weak, and they strong, that is, when their lives and ways were such, that he could exercise
no

no more power over, or against them, then as if he had none at all given him. Such is the power that Scripture threatnings have against wicked men: they have no power neither against the truth, but for the truth: whilst men goe on in the contempt of the Gospel, and despise that great salvation which is tendered unto them in Jesus Christ, these threatnings have power to judge, censure, and to burne with unquenchable fire, to set men with fears and terrours, as in the midst of hell: but yet they are glad also, when they are weak, and men are strong, that is, when
men

men turn unto God by a true Faith, and sound repentance, in which case their power ceaseth, neither doe they judge or condemn them any longer. So that now such threatnings, are no grounds at all of discouragement to wicked men from beleeving or depending on God, no more then the power of the spirituall sword we spake of, that was given to *Paul* and the rest of the Apostles, for cutting off from Christ, was a ground of discouragement to those Christians that walked inordinately, from returning to wayes of holinesse, before the stroke of it came.

came. Nay, as this power in the Apostles, was so far from being a discouragement to such men, from walking answerably to the Gospel, that it was a special encouragement thereunto: in as much as by reason thereof, they had this recompence and reward added unto their obedience and repentance, that they escaped the edge of that sword, which wounded the souls of others: so the threatnings we speak of, that are made out against wicked men in the Scriptures, are in this respect, rather matter of incouragement then discouragemēt unto them, for beleeving on God, because

cause they doe increase the reward of their beleeving, by this considerable addition; they shall be delivered thereby out of the danger of those threatnings, which will doe terrible execution upon others, that shall persist in their unbelief.

21. Nay (to goe yet one step further) the threatnings we have now under consideration, are not onely matter of encouragement to wicked men, to move them to beleeve, and depend on God, but (that which is much more) they impose the greatest, the deepest, the most absolute and
perempto-

peremptory necessitie upon them, that they are capable of, for beleeving. They certifie the soules and consciences of men, that there is (as we use to say) no way with them but one, nothing but the vengeance of eternall fire to be looked for, except they beleeve. We have a saying : *Ingens telum necessitas*: necessitie is a great weapon, and will put men upon, and strengthen men to atchieve and performe many great enterprises & actions, which without such an advantage, they neither would have adventured upon, nor had they been able to have effected and brought to passe.

D And

And I make no question, but that the terrour of the threatnings of God, and the dreadfull and utmost necessitie they lay upon men to provide for the things of their peace, have contributed and conduced much to the Faith (and consequently to the salvation) of many whose rest is now glorious in the Heavens. Therefore (doubtlesse) the threatnings of God against wicked persons, rightly apprehended and considered, are no waies hinderances or discouragements unto such men, from or about beleeving or depending on God.

22. But in the sixt and last

last place (to finish all with the addition of a few words more) to that branch of the objection, wherein the hope, trust and dependence of wicked men on God, were said to be rejected by God, from whence it was argued and concluded, that such had no right to believe or depend on God, and that it was in vaine for them to doe it; to this (I say) I answer, that though there be a kinde of trust and dependence on God, which men may have, and yet miscarry and be rejected (as was granted before) yet is there a trust and dependence on God also, which

will secure the greatest sinner under Heaven from Death and Condemnation, if it bee found with him : As though *Simon Magus* beleaved, and yet was in the gall of bitternes and bands of iniquity notwithstanding, and so though *Judas* repented, and went to Hell : yet *Thomas* beleaving, and *Simon Peter* repenting (besides thousands more with them) were both saved. For we may distinguish of Faiths, or dependences on God, in respect of their ends, or issues whereunto they tend, much after the same manner, as *John* distinguisheth of sinne, 1 *Joh.* 5. 16,

5. 16, 17. There is a sinne
(saith he) unto death, and
there is a sinne not unto
death. So may we say of
Faiths, and dependings
on God: there is a Faith
and dependence which is
unto life, and there is a
Faith and dependence too
which is not unto life; and
if the Faith of wicked
men be of this kind, it is
no marvell, if their faith
and they perish together,
and be both alike rejected
by God. That Faith which
is required of men, being
yet in their sinnes, and un-
der the power of darknes,
which therefore they have
a sufficient right unto (as
hath been already pro-
ved) did they addresse

themselves unto God with it, this would strike that great stroke for their souls, this would make them heires of that immortall and undefiled inheritance, and would never be rejected by God : This is that faith or dependence, which in the act or exercise of it, sanctifieth God : and of this only we have treated in our doctrine hitherto.

Againe, there is a Faith, which rather unsanctifieth, polluteth, and profaneth God, when it is acted upon him : and it is no marvell, if such a faith be not able to save a man (as *James* speaketh.)

23. It were unseasonable altogether (I conceive) upon this occasion only, to enter upon a just discussion or examination of all differences between the one and the other : wee have sufficiently (I trust) made good the tenor and substance of the motive propounded, to quicken and stirre you up (and withall to encourage you to depend upon God) against those intanglements and colours of feare, that were presented unto you in the objection, and have built you cleerely and strongly upon this foundation, that there is nothing in God, neither holinesse of

nature, nor righteousness of works, nor greatness of Majestie, nor yet any thing in your self, neither sinfulness of nature, nor sinfulness of life, nor any weakness or unworthiness whatsoever cleaving to you, that considering the golden scepter of Grace, held out unto you in the Gospel, with so much freeness, and love, and mercy powred out, needs be the least discouragement or weakning of hand unto you, from making your dependence, whole and intire, strong and glorious, upon God. And this was the summe of our undertaking.

24. Notwithstanding to salve the longing (it may be) of your desires in a point of this weight, and neere concernment as well to the present, as future peace of your souls, only untill you come at some full fountaine of these waters, where you may quench your thirst throughly, I shall be willing to give you a taste of one maine difference, between that kinde of Faith and dependence on God, which will open the doore, and lead you into this blessed Sanctuary here promised, and that which will leave you without, naked, and exposed to the wrath of God

in every kind. That dependence on God, which is raised in the soule by the help or means of that ignorance of God, or of the minde and counsells of God, which is within a man, is a dependence which God will reject, and with which the creature may perish: as on the contrary, that which either springs out of a true light of the knowledge of God, or is accompanied and attended (as it were) in the production or birth of it, with such knowledge, is that great and sacred dependence, which ingageth the Almighty to his creature, and carrieth Heaven and Salvation before it. This

This difference is built upon the sure foundations of the Scriptures. *This is life eternall* (saith our Saviour, to his Father, in that solemne Prayer of his, a little before his death, *Joh. 17. 3.*) *That they know thee, the only true God, and him whom thou hast sent, Jesus Christ. This is life eternall,* that is, a certain means of attaining salvation, or life eternall: it is a figurative expression (very frequent in Scripture) wherein the effect is put for the cause or means of such an effect: as *Deut. 13. 5.* *Because he hath spoken apostacie or revolt,* (so it is in the originall) that is, because hee hath spo-

spoken that which may be
a cause or means of your
revolting from God. So
John 3.19. This is the con-
demnation, &c. that is, the
means of the condemna-
tion. So againe : *Rom.*
14. 20. Destroy not the
worke of God, that is, take
not a course, use not
the means to destroy him.
In this figure of speech,
Christ is called our peace,
that is, the Author
or means of our peace.
Ephe. 2. 14. The resurre&i-
on. Joh. 11. 25. The Lord
our righteousnesse. Jere.
23. 6. that is, the Author
or cause of our rising a-
gain, and of our righte-
ousnesse (or justification)
besides many like expres-
sions.

sions. Now then if the true knowledge of God, and of Christ (for the one cannot be knowne aright without the other) be an unquestionable means of eternall life, it must be this means, thus, as it produceth and worketh a true and living Faith in men; according to that which *David* affirmeth, *Psal. 9. 10. They that know thy Name, will trust in thee.* Because without such a Faith, or trusting in God, eternall life is not to be had, or obtained. *Marke 16. 16, &c.* Therefore that faith or dependence on God, which ariseth from such a knowledge, must needs be the true Faith,

Faith, which is accompanied with the favour of God, and with salvation: otherwise such knowledge could not be the means of either, inasmuch as neither is to be enjoyed without such a Faith..

25. And for those instances and examples (cited from the Scriptures) of some mens relyings and trustings on God, without acceptation, as *Psal.* 18. 41. 42. *Matth.* 7. 22. 26. &c. It were easie to demonstrate, that they were assisted and strengthened in their raising and production, by the ignorance of God found in the hearts of those, who are said so to have relied or trust-

trusted on him. It is evident, that those spoken of *Psal.* 18. who were there rejected in their prayer, and consequently in their dependence (such as it was) on God, were men destitute of the true knowledge of God. For they are said, verse 40. to have hated *David*, a dear childe, and faithfull servant of God. Now the Scripture teacheth expressly, *that he that hateth his brother, is in darknesse, and walketh in darknesse,* 1 *Joh.* 2. 11. that is, is in a worse condition then he thinks, or is aware of, and knoweth not how to doe any thing, to perform any work or service in a holy
and

and right manner, as hee ought.

And again. 1 *Joh. 4. 8.*
He that loveth not, knoweth not God, for God is love, that is, God truly known, alwayes fills the heart with love towards men. So for those, *Mat. 7.* whose soules miscarried under a kinde of hope, or trusting and relying upon God or Christ, as apparent it is, that neither had these any right knowledge, nor due apprehensions of either. Because it is said, that they were workers of iniquitie, verse 23. and that they heard the words of Christ, and did them not, verse 26. that is, they lived in knowne sinnes. Now
con-

concerning such, the Scripture also speaketh plainly, That whosoever sinneth (willingly; and against light and knowledge) hath not seen him (that is, God) neither hath knowne him, that is, hath not had so much as a cleer sight or enterview of him, much lesse any settled, experienced, or more profound knowledge of him. The sight of a man (wee know) is but the first degree of the knowledge of him.

26. So that the rule is universally true, that that Faith or dependence on God, which either ariseth out of a true knowledge of him, or is accompanied with

with such knowledge in its arising, alwayes prospers, & triumpheth in its acceptation : as on the contrary, when men will claime friendship and acquaintance with God, and will needs depend upon him for favour, out of ignorant and fond imaginations and perswasions of him, such claimes and dependences are still rejected, and cast out by him. The reason hereof may well be that which the Apostle delivers, and laies down, *Rom. I I. 16.* as a ground or principle, upon w^{ch} God builds many other of the wayes of his providence and dispensations in the world : *If the*
root

root be holy, so are the branches. As on the other hand *Job* reasoneth, and demandeth, *Who can bring a clean thing out of an unclean? Job. 14.* So if the root of our dependence on God be holy, that is, if this dependence springs and shoots (as it were) out of righteous thoughts and apprehensions of God, and of Christ, it cannot but be holy, & so accepted with him. As on the contrary, if it be any common, unclean, or polluted conceit or notion of God, that gives the raise and advantage to our trust, or be the basis and bottome of our dependence on him, it is no
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marvell if such trust or dependence be profaned by him, and rejected with disdain and indignation. As for example: the wicked, of whom *David* speaks *Psal.* 50. 16. is said, verse 21. to have this conceit or thought of God, that hee is altogether such an one as himself, that is, that he likes and approves those wayes and practises of sin, wherein hee was ingaged and hardened, as well as himself did. Now if such a thought or opinion of God, as this, that hee should approve of, or any wayes comply with sinners in the evill of their ways, be the reason or ground, or els gives any assistance

sistance & furtherance to our hope and dependence upon him for favour, protection or deliverance in any kinde, how can the light of reason it selfe in a man, judge or conceive any other, but that such hope or dependence should rather turne to the shame and confusion of him that comes unto the Lord with them, then finde the least grace or acceptance with him?

27. This (doubtlesse) is the case of such Christians and professours in the Church, as our Saviour represents (*Matt. 7.26.*) in his parable or similitude of the foolish builder, that built upon the sands.

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He that heareth my words, and doth them not, shall be likened unto a foolish builder, which built his house upon the sand, &c. That hope or expectation of salvation, or favour from God, which all men whatsoever, professing Christianity, take unto themselves more or lesse, is compared to a house wherein a man dwells: because, as such a house protects and defends a man from the injuries of the weather, as cold, winde, raine, snow, &c. besides many other inconveniences, which would otherwise be offensive to his health, and peace, and might endanger his life it self,

self, so that no man would willingly be in the world without a house over his head, and he thinks himself poor and miserable indeed, that hath none: so doth the hope of finding favour with God, and of obtaining salvation by Christ, arme and fence the souls and consciences of men, from the spiritual annoyances and inconveniences of their sins, and of the wrath of God due unto them: they were not able with any tolerable peace or comfort of their lives, to beare the fiery and terrible assaults and incursions of the feares of hell and damnation, which would ever and a-
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non be breaking in upon them, had they not some hope of salvation, to guard and fence their consciences withal. Therefore there is a kind of necessity lying upon all men, to build themselves such spirituall houses as these, that is, to raise some hope & dependence on God, in themselves: because otherwise their consciences would be too hot for the, and their sinnes, and hell, and the wrath of God together, would torment them before their time, and give them no rest, neither night nor day. But (saith our Saviour, in effect) as he should shew himselfe a very weake and foolish

foolish man, that could build himselfe a materiall house to dwell in, upon the sand, which is a loose matter, and no wayes likely to beare the foundation of a building, especially when streffe of weather comes, when boystrous windes, raging raines, swelling floods, should at once assault it: So is that man very unwise in his generation, that builds any hope or dependence on God for protection or deliverance in any kinde, upon any such opinion and perswasion of him, that he should tolerate and connive at, or any wayes approve or countenance such as shall

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despise

despise the words of my mouth, that shall onely give me the hearing of my righteous Lawes and Commandements in the Gospel, and cast them behind their backs, when they have done, and walk on their owne wayes notwithstanding : and yet (saith he) there is a generation of men that will doe it, that will build upon these spirituall sands, these washie, loose, and ungrounded conceits and apprehensions of God.

28. So againe, if the root of a mans hope or dependence on God for life and salvation, shall be any such opinion of him as this, that he will set my
good

good workes against my
evill, my righteousnesse a-
gainst my sin, and for the
merit of the one, will par-
don the demerit of the o-
ther, or that he will justi-
fie me, or accept of me in
any other way, or by any
other means, then in, and
by, and through Jesus
Christ alone, this root be-
ing rottennesse, the blos-
some of it (my hope or
dependence on God) shall
mount up as dust before
the winde (to allude to
the Prophets expression.
Esay. 5.24.) that is, shall
vanish and come to no-
thing. To depend upon
God upon any lying and
false apprehensions of
him, is as if a riotous per-
son,

son, and drunken companion, being in danger of the laws for some misdemeanour or other, should come to a great man, of a grave, sober, and religious course of life, after this manner : Sir, I know you are a freind of good fellows, and wish well to those that will be free and merry among their cups : I pray stand my friend in such a businesse : I depend upon your help and countenance, to be brought off from my trouble, without much losse or shame, &c. Would not such a motion, and pretended trust and confidence, be interpreted rather as an abuse, or a dis-
parage-

paragement to such a man, and consequently be utterly rejected by him? so what conceit or apprehension soever it is, that any man shall take unto himselfe concerning God, otherwise then according to truth, and what God hath revealed of himself in his word and works; and shall strengthen and encourage his soul thereby to stay himself, or to depend upon him, shall rather profane that glorious and fearefull Name, the Lord his God, then any wayes honour, or sanctifie it, by such a dependence: and consequently, his dependence and he are like to perish

together. For there is no thought or apprehension that can be framed and fashioned in the minde of a man concerning God, but will be a prophanation of him, excepting only those that answere the truth of his nature and being, there being nothing wanting in him, but that which is altogether unworthy of him.

29. If you be yet unsatisfied, and aske yet further how you may certainly and cleerly know, whether your hope and dependence on God, be built upon the right foundations of the true knowledge, and righteous apprehensions of God, or
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whether they be built up-
on the sandy and deceive-
able thoughts of thine
owne heart, concerning
him: To this I answere, in
a word (and so an end of
this businesse:) If thy
hope, trust, and depen-
dence on God, be built up-
on this rock, the know-
ledge of God in Christ,
that is, a setled, inward
and unfained perswasion
or apprehension of God,
that he will for his Sonne
Christs sake alone, with-
out mediation of any o-
ther cōsideration, qualifi-
cation, preparation or mo-
tive whatsoever, nay, and
against the mediation of
any consideration, quali-
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motive whatsoever, for destruction and death, will imbrace with his love, and conferre life and salvation upon all those without exception and partialitie, that shall trust in him, or depend upon him through Christ, such hope, trust and dependence, are most unquestionably built upon the best and surest foundations under heaven, and if they knew their owne strength, might laugh at all the tempests, troubles and turmoyles of the world, yea, the gates of hell, and all the powers of darknesse in the face to scorne.

30. It is true, hope
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and dependence upon God may (I conceive) be lawfully & safely built upon other foundations then this , I meane upon some other veine , or stream of this knowledge of God in Christ (besides this maine and master-stream described) if men be of a spirituall dexteritie and exactnesse , to make due application of such knowledge , upon such occasions. As for example : if a man hath the testimony of his own conscience , witnessing unto him in the holy Ghost , that he hath for any space of time walked before God , with all faithfulnessse and uprightnessse of heart , with-

out hypocrisy, this (doubtlesse) is a sufficient and lawfull foundation, wher-on to raise a hope and dependence upon God for salvation, I meane for salvation by Christ, and for his sake, not for the testimonies sake, nor faithfulnessse sake, or the like : because God hath promised salvation to such, I mean to those that walk before him in wayes of faithfulnessse, integritie, &c. and (no question) God may be safely depended upon for whatsoever he promiseth, according to the termes and conditions of his promise. So, for the same reason, if a man truely loves God, or the brethren (as
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the scripture speaketh) he may hereupon lawfully and safely depend upon God for salvation, because God hath established both the one and the other, for signes thereof.

31. Again, if I depend upon God for salvation upon this ground, because I am verily perswaded that God will save me in particular, if through Christ I come unto him, or depend upon him for it, I make little question but such a dependence also will stand before God, and draw heaven after it, because the foundation of it is agreeable to the word of truth. Notwithstanding there are two maine
disse-

differences (besides, it may be, many others) between these, and such like branches, or lesser streams of the knowledge of God in Christ, and that body (as it were) or maine stream thereof, lately mentioned, in respect of advantage and commodiousnesse, to raise our hope or dependence on God upon. First, a man can very hardly (if at all) come at any of these particular branches of this knowledge, to make foundations of them, of his trust or dependence upon God, except he first layeth hold on the maine body it self. As for example: he can hardly beleieve, that either the testimony
of

of his conscience, witnessing unto him his faithfull and upright walking before God, or that his love of God and of the Brethren, or that a perswasion of his owne salvation by Christ in particular, or the like, can be any sufficient grounds for him, to depend upon God for salvation, except he first beleeves & be established in this main truth, that God for his Sonne Christs sake, without any other consideration whatsoever, yea and against any other cōsideration whatsoever, will give life and salvation to all those without exception, that through Christ shall trust in him.

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He that sticks or staggers about the receiving or beleeving of this truth, doubtlesse can never be thoroughly grounded, or strongly built upon those other : because these are as branches shooting out of that main stock, depending thereon, subordinate and subservient thereunto. Whereby it is evident, that a man may raise a true hope & dependence on God for salvation, before he can come at any of those inferiour grounds mentioned to build upon, as either the testimony of his conscience touching his faithfulnessse and uprightnessse before God, or a sense of his unfained love

love to God or men, or a perswasion of his personal salvation, &c. namely upon this great foundation of truth, That whosoever through Christ shall beleeve on God, shall be saved (which is before a man at all times.) And is it not wisdom to take the first opportunitie we can come at, to build our dependences upon God?

32. But secondly, a more materiall and considerable difference is, that those inferiour and subordinate grounds wee spake of, as the conscience of our uprightnesse, sense of our love, perswasion of personall salvation, and the like (upon which especially, if
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not onely, most men labour, as it were, in the fire, to build and settle their hope and dependence on God for salvation) are very hard to be distinctly, cleerly, and satisfyingly discerned and judged of: they are very few that can or dare cōclude with any confidence, that their uprightness is an uprightness of that kind of perfection, which God hath sealed for an infallible pledge or sign of salvation to ensue. And so for the love of God, and of the children of God: how rare a thing is it, to finde either a man or woman, so fully satisfied touching the truth of such an affection in themselves, that

that they are able to build upon it a quiet and composed hope of salvation? And even of those that seem to build with most peace and confidence this way; are there not some suspected (and that happily not without just cause) by others? And the reason why these and such like grounds of hope, and depending upon God, are so tickle & slippery, so obnoxious to jealousies, doubtings and fears, is because though the rule be as certainly true here, as in the other (it being every whit as true, that hee that is upright before God, or that truly loves God, shall be saved, as it is,

is, that hee shall be saved, who truly beleeves, that God for Christs sake will save all those, that by him come unto him) yet the application of it is much more difficult and uncertain. And the reason of this is: because to the due application of such rules (without which no hope, or dependence on God can with safety be built upon them) there is required a cleere and satisfying knowledge of more particulars (yea, and of some things more intricate and obscure) then is to the application of that other. As for example; Before I can build any settled and stedy dependence upon God for

for salvation, upon this ground (or rule) *that I truly love the Brethren* (that is, the Saints and servants of God) I must be cleerly resolved, and secured in my selfe, touching these 3. things; First, that this is the undoubted Word and Truth of God, which cannot deceive me, *That who-soever loveth the Brethren, shall be saved*; Secondly, I must be secured in my self, that my beleefe of this truth, as being the undoubted word of God, is sound & strong, and such as cannot be shaken; Thirdly, I must likewise be cleer and fully satisfied in my self, that my love to the Brethren is true, genuine,

nuine, natural, and of that very kind (& none other) which God hath sanctified for an evidence and seal of salvation, wherein how difficult a thing it is (even above measure) to gaine any such satisfaction, so cleere and absolute, but that the conscience will repine & mutter at (more or lesse) hath been already intimated, and from the experience of more then many thousands, may be concluded. And yet if I be wavering or doubtfull in any of these particulars, I cannot build upon this ground, with any confidence or peace. But to build upon that maine ground mentioned, *that*
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whosoever beleeves in God through Christ, shall be saved (and that with the richest and deepest assurance) satisfaction in these two things only will abundantly suffice. First, that this is the unquestionable truth of God, *that whosoever beleeves in him through Christ, shall be saved.* Secondly, that my knowledge or beleeif of this truth accordingly, is substantiall and sound. He that hath a well grounded securitie in himselfe touching these two particularsonely, may safely build unto himself a hope and dependence upon God, for salvation. For what should hinder him?
or

or whereof can hee be afraid? Hee that certainly knows, that a man is justified (and consequently saved) by the faith of Jesus Christ, cannot but beleeve in Jesus Christ, that he may be justified (and so saved) *Gal. 2. 16*. Neither can he (at least with any reason) doubt more of his beleeving, then of his knowledge: nor of his justification (or salvation) more, then of either. So that without controverfie, the great and maine promise of the Gospel, that whosoever beleeves on Jesus Christ (or on God through Christ) shall be saved, is both a readier and cleerer, and a more satisfactory-

tisfying foundation for any man that shall consider the just importance thereof, to build his hope or dependence on God for salvation, then any other ground or foundation whatsoever. But this is a point wherein I have enlarged my self unto you otherwise : and willing I am, to discharge both you and my self, you from hearing, and my self from speaking more of this subject for the present, upon the warrant of those meditations.

FINIS.



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THO. WYKES.



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